THE RELIEF SOCIETY MAGAZINE

Vol. X APRIL, 1923 No. 4

CONTENTS

Clarissa Smith Williams and Alice L. Reynolds ..... Frontispiece
Treasured Works ..... L. Lula Greene Richards 159
Announcement 162
Clarissa Smith Williams ..... Mary E. Connelly 163
Alice Louise Reynolds...Alfred Osmond 165
A Tribute ..... James L. Barker 170
The Wisdom of Folly ..... Ellen Thornycroft Fowler (Mrs. Felkins) 172
Women Presiding in Latter-day Saint Temples 173
The Revolt of Grandma Davis ..... Elsie C. Carroll 179
The Thirteen Mistakes in Life 185
Of Interest to Women...Lalene H. Hart 186
Maude Adams 189
Notes from the Field. Amy Brown Lyman 191
National Garden Week 195
Editorial 197
Guide Lessons for June 199

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Room 20 Bishop's Bldg., Salt Lake City, Utah

$1.00 a Year—Single Copy, 10c

Canada and Foreign, $1.25 a Year—15c Single Copy

Entered as second-class matter at the Post Office, Salt Lake City, Utah

UNDERTAKERS Phone, Murray 4

SIMONS & BRINTON

SERVICE Sympathetic and efficient
Most reasonable in price and quality
Large assortment of beautiful caskets
from which to choose

Licensed Embalmer *Lady Attendant*

SIMONS & BRINTON
UNDERTAKERS

125 East 48th South, Murray, Utah Phone, Murray 4

BURIAL CLOTHES

Relief Society first to recognize the need of meeting the reduction of high prices

Call at our
Burial Clothes Department
23 Bishop's Building

Prompt attention given all out of town orders

TEMPLE SUITS MADE TO ORDER

Salt Lake City, Utah
Phone Wasatch 3286

Mention Relief Society Magazine

UTAH STATE NATIONAL BANK
SALT LAKE CITY, UTAH.
1847

The Utah State National Bank

The officers are always glad to meet customers and discuss business plans with them.

Officers

Heber J. Grant, President.
Anthony W. Ivins, Vice-President.
Charles W. Nibley, Vice-President.
Chas. S. Burton, Vice-President.
Henry T. McEwan, V.-Pres. & Cashier.
Alvin C. Strong, Assistant Cashier.
John W. James, Asst. Cashier.

Mention Relief Society Magazine

CAMEOS

W. M. McCONAHAY
THE JEWELER

Has an exquisite assortment of cameos

64 So. Main — Phone Was. 1321
Salt Lake City, Utah

When Shopping Mention Relief Society Magazine

Let us Help the Blind to Help Themselves

A splendid display of rugs, couch covers, pillow tops and other useful articles will be on display and for sale on fourth floor Bishop's Building during April conference. Dates 4th and 5th.

Come prepared to buy and leave orders

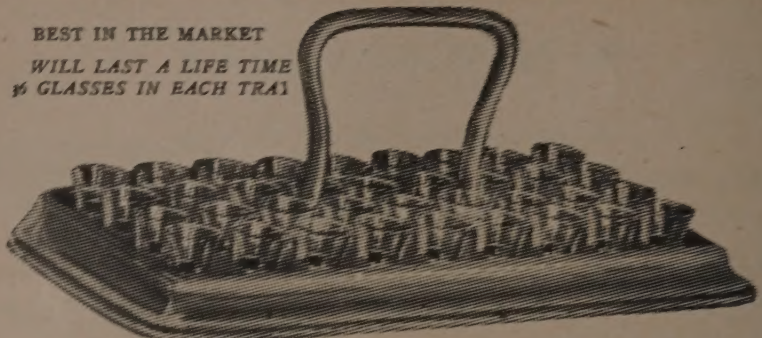
HELP THE BLIND TO BE SELF SUPPORTING

Individual Sacrament Sets Now in Stock

BEST IN THE MARKET

WILL LAST A LIFE TIME

96 GLASSES IN EACH TRAY



RECOMMENDED BY PATRONS. REFERENCES FURNISHED

Made especially for L. D. S. Churches, and successfully used in Utah and Intermountain region, also in all Missions in the United States, Europe, and Pacific Islands. Basic metal, Nickel Silver, heavily plated with Solid Silver.

SIMPLE, SANITARY, DURABLE

Satisfaction guaranteed. Inquiries cheerfully answered

THE LATEST ACKNOWLEDGEMENT

Bishop's Office, Bern, Idaho, May 2, 1921.

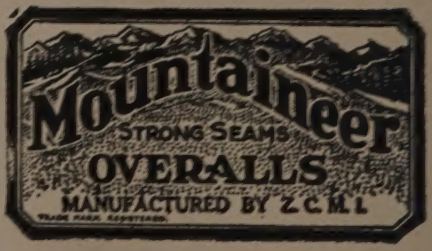
"I am in receipt of the Individual Sacrament Set, consisting of four trays and the proper number of glasses.

"Everything arrived in good condition. We are very pleased with it. I take this occasion to thank you for your kindness."

BUREAU OF INFORMATION

Temple Block Salt Lake City

THESE LABELS ASSURE YOU SATISFACTION



Z. C. M. I. FACTORY MADE

Shoes and Overalls

Are built in a factory that has been rejuvenated with modern machinery.

Help the movement for Inter-mountain development.

TREASURED WORKS

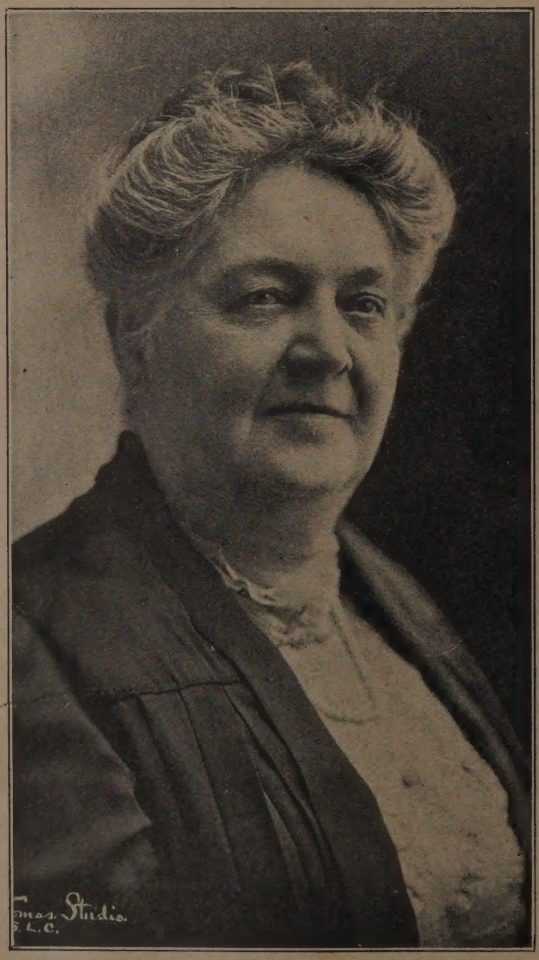
L. Lula Greene Richards

"Blessed are the dead which die in the Lord; * * * that they may rest from their labors; and their works do follow them." Rev. 14:13.

While contemplating treasured works today,
"Poems by E. R. Snow" first claimed my thought.
Her "Volume One" open before me lay—
Her "Invocation" my attention caught.
That Prayer, its message teaching truth profound
Of how earth-life is linked with life above,
Is sung and gladly hailed the world around
A kindred bond—Eternal Life and Love.

Emily Hill Woodmansee's "Uphold the Right"—
And "Universal Love"—her fertile pen
Gave gems that radiate true gospel light
To cheer and help in saving souls of men.
Hannah T. King's "Three Stars" attract me next—
"Three Gifts of God the Brightest and the Best"—
Were "Friendship, Love and Truth"—immortal text
Which, followed, placed her safe among the blest.

Musings and Memories, by dear "Aunt Em,"
Which soothe and bless and comfort heart and eye—
These authors dead: "Their works do follow them"—
They rest in peace—but such names never die!
Not written works alone as food for thought—
Which we do well to con with faith and prayer,
Kind deeds of love their hands unshrinking wrought—
Examples which to follow all may share.



Clarissa S. Williams, General President of Relief Society, Editor of *Relief Society Magazine*

Alice Louise Reynolds, Assistant Editor of *Relief Society Magazine*, Professor of English Literature, Brigham Young University

With this issue of the *Magazine*, the General Board of Relief Society relinquishes the active direction of the editorial department and hereafter the department will be in charge of the new editors, President Clarissa S. Williams, editor, and Professor Alice L. Reynolds, associate editor. The General Board is gratified with these appointments, and bespeaks for the editors the support and cooperation of Relief Society women throughout the Church. The editors were appointed by the First Presidency of the Church and unanimously sustained, on February 7, by the General Board. On the same date, Miss Reynolds was also sustained as a member of the Relief Society General Board.

General Board of Relief Society.

THE
Relief Society Magazine

Vol. X APRIL, 1923 No. 4

Clarissa Smith Williams

Mary E. Connelly

Clarissa Smith Williams is numbered among those who are blest in being well born. Her mother, Susan E. West, is a woman of sterling qualities, honest, faithful, physically strong, mentally awake, and spiritually alert. Her father, President George A. Smith, a pioneer of 1847, was a leader among his people, intelligent, kindly, sincere. With such parentage the daughter thus started life with desirable characteristics. She was born April 21, 1859, in the Historian's office in Salt Lake City, then the home of her parents.

She had a happy childhood, for the spirit of love and peace reigned in her home. She loved to read and early evidenced a keen delight in study. She was given the best education the schools of the territory afforded. When fourteen she served as a pupil teacher in the old Social Hall, taught by Mary E. Cook. That same year the family moved to the building located on the southwest corner of Second West and First North, later known as the knitting factory. There was a very large room in this house; here Clarissa when only fifteen organized and conducted a private school. She closed her school the following year in order that she might take advantage of the Normal Course offered by the University of Utah. She was a member of the first Normal Class, and was graduated in 1875 from that institution. After leaving her alma mater she taught in the schools of Parowan, Taylorsville, and Salt Lake City.

W. N. Williams was attracted to Miss Smith the first time he saw her. His admiration grew as he looked at her from a distance and increased rapidly, when after a long period of waiting he had the joy of meeting and courting her. One day between 11 and 12 o'clock Brother Williams was called and set apart to go on a mission and was instructed to be ready to leave for his field of labor the following morning. That night, on the 17th of July, 1877, when the groom was twenty-seven years old, Clar-

issa Williams became his bride, in the Seventeenth ward. She continued teaching while her husband was in the mission field.

This has been an ideally lovely marriage. The two have always been lovers and their devotion and appreciation for each other have ripened and grown even stronger with the years. Eleven children have blessed their union, seven of whom are now living. In addition to her children Sister Williams has eight grandsons and one granddaughter.

Sister Williams has been a remarkably successful mother, always ruling by love. Hospitality has been a characteristic of the home. Well-known people from other lands and climes as well as those of their home city have enjoyed the good-will and generosity that has ever been extended to their guests.

It has been said that leaders are born and not made. Clarissa Smith gave evidence early of leadership. As a girl she was a leader among her associates. Her friends tell with what queenly dignity she took the part of leading lady in dramas of those days.

From her girlhood she was active and faithful in Sunday School and Primary. When sixteen she began her labors in the Relief Society as assistant visiting teacher. Later she served as secretary and president of the Seventeenth ward Relief Society. She served as assistant secretary of the old Salt Lake stake and when it was divided she became its president. On November 17, 1901, she was appointed treasurer and member of the Board of Directors of the general Relief Society. At the General Conference of the Church, April, 1911, she was sustained as First Counselor to President Emmeline B. Wells, and on April 2, 1921, she became the President of the organization.

She came to this high position well fitted to preside. She knew from ward, stake and general work the scope and needs of the Relief Society; she saw wherein it was strong and where it needed strengthening. Then, too, she brought with her the qualifications of presidency: well educated, progressive, of clear comprehension, strong, willing to consider both sides of questions, anxious and able to give all the time necessary for carrying on the work entrusted to her charge. Thus equipped it is no wonder that the organization has made rapid headway under her direction.

On February 7, 1923, she was sustained as editor of the *Relief Society Magazine*.

Sister Williams has ever been interested in women's work. She has attended sessions of the National Council of Women in New Orleans, and Toledo, Ohio. In May, 1914, she went to the International Congress of Women in Rome, Italy, being one of nine delegates from the United States to that conference. At the close of its two weeks sessions she and her husband toured Italy,

Switzerland, France, Germany, England, and Wales. She is a charter member of the Daughters of the Pioneers and served as the first historian of that body. She is an active member of the Daughters of the Revolution and has been treasurer and regent. She is also a member of the Author's Club and the Friendship Circle. During the war, Mrs. Williams was a member of the executive committee of the State Council of Defense, and chairman of Women's Work of the Council.

Sister Williams has been a beautiful homemaker. She is equable in disposition and prosperity changes her not at all. She is adaptable to any condition and serenely meets all problems. Generous, free, kind, considerate, poised, refined, cultured—these qualities make her admired and loved wherever she goes. She has been a dutiful daughter, a kind, helpful, considerate, sweet, loving, devoted wife and mother. As a public worker she has even been efficient, willing and faithful. Fortunate are they who know her and can call her friend; blessed are they who work under her guidance!

Alice Louise Reynolds

Alfred Osmond, Head of English Department, B. Y. U.

While Miss Reynolds is receiving the heartfelt congratulations of her many friends on her recent appointment to membership in the General Board of the Relief Society organization and also Associate Editor of its official organ, the *Relief Society Magazine,* one may suggest that those responsible for the appointment are to be congratulated for their choice selection, and that the Relief Society is fortunate in securing the services of one who is an eminent specialist in religious and literary fields of work. Miss Reynolds is interested and active in many other affairs of life, but for many years she has been doing efficient and intensive work in literature and religion.

The subject of this sketch, Miss Alice Louise Reynolds, is the daughter of George and Mary Ann Tuddenham Reynolds, and was born in Salt Lake City, April 1, 1873. Her parents were natives of England, London being their birthplace. Alice Louise is the fourth child of a family of eleven children.

Miss Reynolds attended the public schools of Salt Lake City, and was fortunate in having the eminent educator, T. B. Lewis, as her teacher. When twelve years of age she came to Provo and entered the Brigham Young Academy, being graduated from this

institution five years later. After having taught school one year in Salt Lake City and one year in Nephi, in 1892 she entered the University of Michigan. Two years later she accepted an appointment on the faculty of the Brigham Young University. In 1911 she was made professor of English Literature on the college staff of the English department of this institution, a position that she still holds, but under the terms of the contract, the University is to have but half her time. Miss Reynolds has received her college training—undergraduate and graduate work—in the Brigham Young University, University of Michigan, the University of Chicago, University of California, and the University of London.

In addition to many years of formal training for her chosen profession, Miss Reynolds has enriched her mind by extensive travel in America and Europe. She spent the summer of 1906 in England and Scotland, in Great Britain, and on the Continent, visited France, Switzerland, Italy, Germany, Belgium and Holland. She so enjoyed her travels that she resolved to take a more extended trip as soon as she could make the necessary arrangements for leaving home. Her next visit to England and the continent extended from May, 1910, to August, 1911. The effect of her experiences in Europe on Miss Reynolds' mind is a matter of common knowledge to her many intimate friends. While she is never obtrusive and tedious, she always becomes enthusiastic in talking about the sights and sounds of Europe. Were it not for the fact that the easy charm of her conversation sustains the native warmth and dignity of her emotions, her descriptions of what she saw and heard would seem to be too vivid to be real. As it is, however, one instinctively knows that he is in the presence of a mind that has been refined and ennobled by its vital contact with the more valuable and finer things of life.

But the European experiences of Alice Louise, as her friends like to call her, have been incidental and occasional. In her native land her efforts and influences have been constant and cumulative.

Miss Reynolds was a delegate to the National Democratic Convention, held in San Francisco in July, 1920. From the floor of the house she made the seconding speech for McAdoo, as candidate for President of the United States. This speech was received with such favor that the lady delegate from Utah accepted an invitation to speak from the platform in seconding the nomination of Governor Stewart of Montana for Vice-President.

Many women who have been less active in political affairs than Miss Reynolds have lost the charm of refinement and sympathy that one must have to be a woman among women. As evidence that the subject of this sketch still retains the confidence and esteem of other women, I refer to an event of local history.

On April the first, 1922, the combined women's organizations

of Provo gave a birthday party in honor of Miss Reynolds. The words of praise and congratulation that were spoken by women on that occasion were prompted by qualities of love and devotion that are the richest treasures of human life.

The only fault that anyone has found with this party is that men were excluded. Their sex made them ineligible. A prominent Judge of Salt Lake City was among the unfortunates who didn't understand the order of exclusion. With a beautiful book under his arm and his characteristic smile illuminating his intelligent face, he knocked for admission, but he couldn't come in. "May I leave my present?" asked the judge. The young lady was not certain. She had received no instructions as to the "status quo" of the neuter gender, but finally consented to take a chance, and the book was permitted to remain. A few favored ones had the good fortune to have their sexless representatives admitted without question. Among these are the following:

Provo, Utah, April 1, 1922.

Professor Alice L. Reynolds,
Brigham Young University,
Provo, Utah.

My dear friend Alice:—This outburst of appreciation in honor of you is a fulfillment of the scripture recorded in Ecclesiastes 11:1..

The name of your lover is "Legion." The world has been your kitchen, and your multitude of friends claim you a Cinderella with no envious sisters. The first of April because of you may fittingly be celebrated as "Friendship Day."

On this occasion of your service-triumph, we are all saying in our hearts, "Long live our Alice!"

Sincerely and gratefully yours,
George H. Brimhall.

Provo, Utah, April 1, 1922.

Professor Alice L. Reynolds,
Brigham Young University,
Provo, Utah.

My dear Miss Reynolds:—I hope you will allow me to join with those who are offering you their congratulations today.

At this time there comes to my mind the old saying about chickens going home to roost; also the equally familiar statement that we reap what we sow.

Today you are reaping what you sow every day in thoughtfulness to others, in unselfish devotion to your fellows and in loyalty to womankind.

During the last year it has been a great pleasure to rediscover you. For many years I have known of your splendid womanly qualities, but the last few months of our more intimate associations have led me frequently to marvel at the breadth of your interests and at the unceasing thoughtfulness you have shown for others, and the unselfish way in which you have devoted yourself to increasing the sum-total of human happiness.

No matter what honor you may receive today, it will be less than you merit.

From the bottom of my heart I congratulate you on the highminded womanliness of your life.

Sincerely yours,
F. S. Harris

The sentiments expressed by President Harris and President Brimhall are representative. Thousands of leading men and women of the Church and state find their feeling for Alice Reynolds expressed in these beautiful tributes.

In state and national educational interests Miss Reynolds has been constantly struggling for the higher goal and the brighter light. She was the first woman to make a Founders' Day address in the Brigham Young University. She has made many eloquent and impressive speeches in the meetings and conferences of the State Federation of Women's Clubs, the Young Ladies Mutual Improvement Association, the Relief Society, and has been on the programs of both the state and the National Education Associations. In a modest and womanly way she has been an ardent champion of the causes of woman suffrage, prohibition, and peace.

Miss Reynolds is as well known, perhaps, as a writer, as she is as a public speaker. Now, for more than a quarter of a century, she has been making contributions to the magazines and newspapers of the state, and to some magazines outside of the state. While a variety of themes have claimed her interest, in the main her chosen topics have been theological, literary and historical.

The new notions of woman's field of service have been in perfect harmony with Miss Reynolds' philosophy of life. For this reason the same singleness of purpose and devotion to duty that characterizes her religious zeal has been carried over into this new field of human endeavor. The leading lights have not hesitated to impose tasks and confer honors upon this capable and willing servant of her sex. In 1904, Miss Reynolds was chosen as a delegate to the Biennial of Women's Clubs. In 1915 she was sent, in the same capacity, to the Portland Council. In 1916 to the New York Biennial and to the American Woman's Suffrage Convention in St. Louis in 1919. In 1922 she went to Baltimore to the Pan-American conference of women under the auspices of the League of Women Voters of the United States. In the State Federation of clubs she has been a board member, state press chairman, and state chairman of education.

Alice Reynolds is fundamentally a religious woman. The foundations of her faith have never been moved by the storms of doubt and distress that have shocked the civilization of all the nations. Miss Reynolds has not faltered when others have failed. As a teacher in Sunday School and Religion Class, as stake superintendent of the Young Ladies' Mutual Improvement Associations,

and as a member of the stake board of the Relief Society the finest qualities of her nature have been revealed and the richest services of her life have been given.

Since her return from Europe in 1911, Miss Reynolds' work as a teacher in the Brigham Young University has been limited to the instruction of English literature and theology in the college department. She has given a great deal of time and attention to analyzing the hymns of our home authors, and her classes in this division of work have always been popular.

It has been estimated that no fewer than five thousand students have been in one or more of Miss Reynolds' classes. The great majority of these have had the outlines survey course, as well as one or more of her period courses in English literature. Her work in this field has always endured the publicity test. I mean by this that her students have enjoyed their work. Her clear, intellectual vision into the contents of literature has been softened and sustained by an aesthetic appreciation that has been contagious. Her students have been stimulated and inspired to be satisfied with nothing less than the great masterpieces of art. Browning, Tennyson, Wordsworth, Keats, Shelley, Spencer, Milton, Shakespeare—these and many other master minds have become the confidential companions of many thousands of Miss Reynolds' students.

But her work has not been limited to our resident students. Her extension courses have attracted to their class meetings leaders of society, presidents and members of literary clubs, and women and girls of limited means and heavy household responsibilities. Circumstances have been such that they could not go out in quest of the rich literary treasures that the great books of the world contain. But Miss Reynolds has been willing to deny herself the rest and recreation that she needed in order to carry these treasures to the very doors of her friends. She has been with them to interpret and inspire. If one is to be rewarded in the kingdom of heaven for giving a crust of bread or a glass of cold water to the famishing body, what is to be the reward of one who administers the bread of life and the honey and wine of a rational existence to the famishing spirit that has come into a world of sin and sorrow for the sole purpose of being redeemed?

No interest of life has appealed to Miss Reynolds more strongly than that of books. She has done more to found and fashion the Brigham Young University Library than any other person in the world.

A few years ago, when the question of purchasing the Whitecotton Library was discussed in our faculty meeting, Miss Reynolds was the only optimist in the group. I was then young—I do not mean in years, but in library experience. Before Miss Rey-

nolds got through with what the boys call her "argument," I was only one among many who were ashamed of their hesitancy. Unless some other person had been specially raised up for the task, I feel safe in saying that had there been no Alice Louise Reynolds, the choice books in the Whitecotton Library—so far as the Brigham Young University is concerned—would have gone glimmering. Miss Reynolds is the first woman to found a library in the Brigham Young University, having placed the Alice Louise Reynolds' collection in this institution in 1918.

I have been associated with Miss Reynolds for twenty years. I know that she has tact, talent, and taste, and I therefore think she will succeed.

My visions of the future are not preternatural, but my faith is firm. It is mild modesty to say of Miss Reynolds that she is a remarkable woman. Not every remarkable woman, however, has the tact, taste, and talent to be a successful editor of a magazine. But to predict failure of one whose efforts in so many fields of service have been crowned with eminent success, is to mock the fairest and finest products of human endeavor. If I cannot say there is method in Miss Reynolds' madness, I can, with propriety, say there is magic in her method. Without being a siren or an enchantress, she does charm people into doing things that ought to be done. The rich contributions that she has made to my life are among my choicest possessions. God will continue to bless her, for she is one of his most faithful and devoted servants.

A TRIBUTE

James L. Barker, Professor of Modern Languages, University of Utah

In Miss Alice L. Reynolds, the Relief Society has secured an editor for the *Magazine* of unusual ability and rare training. There are few who both speak and write as well as she. Her thinking is discriminating, searching and original, and her thoughts are enhanced by a most harmonious, clear and illuminating English.

Undoubtedly her abilities are the endowment of nature, but they have been developed by a training so rich and varied as not to be appreciated even by all of her friends. Two trips abroad and innumerable trips to the East, often in the interest of women's organizations, have helped to intensify her sympathies and broaden her understanding of people. Attendance at the universities of Michigan, Chicago, California and London, have enabled her to study under many of the best masters in this country and abroad.

Her students at the Brigham Young University know to what

a degree she enables them to appreciate all that is fine, elevated and true in the thought and feeling of the past, and how she instills in them the desire to produce, and inspires them with the high ideals to which she herself is so loyal.

Her field of activity is now widened to include all the Church, and few could be so fit for the task. For, if she is well fitted intellectually for the work, she is still better qualified by her personal qualities. Few have so wide a circle of friends in so many different occupations in life both within and without the state. Her ability to make friends, to interest, stimulate and influence them is phenomenal. Like Goethe's friend, Herder, she has the gift to stir up thoughts, and often to see them grow and be given expression by others. She is able to interest and influence all sorts of people because of a sympathetic insight that discovers the good in everyone. She is free from prejudice, yet unflinchingly loyal to her friends, her ideals, her state and her Church. She possesses a great fund of information on all sorts of subjects and an uncanny power to gather up the loose ends of thought, to condense and crystallize. In expression she is personal and original and apt in the use of fresh illuminating figures of speech. At the same time her effectiveness is wholy unassuming and entirely free from any kind of affectation or pose.

After her work as helpful critic, writer and editor, her greatest service in her new field will be the dissemination of the influence of a high type Latter-day Saint woman of unshaken faith.

Dr. A. E. Winship, editor of *The Journal of Education,* in writing to President F. S. Harris of the recent action whereby Professor Reynolds is to divide her time between the B. Y. U. and the *Relief Society Magazine,* expresses himself as follows:

"I am very much interested to hear of the combination, as you know I regard her as a woman of very exceptional talent. I have not been satisfied personally or professionally to have her confine her energy and talent to class-room work.

"On the other hand, I have felt that the spirit of the class-room was indispensable to her best life. It is not too much to say that no woman has done so much for the library of any institution as she has done for your library. She could never have done it, if she had been merely a librarian. I have the same feeling about her other work; that she will do vastly more for the university if she gives time regularly to real writing."

The Wisdom of Folly

Ellen Thornycroft Fowler—(*Mrs. Felkins*)

The cynics say that every rose
Is guarded by a thorn which grows
To spoil our posies:
But I no pleasure therefore lack;
I keep my hands behind my back
When smelling roses.

'Tis proved that Sodom's apple-tarts
Have ashes as component parts,
For those that steal them:
My soul no disillusion seeks,
I love my apple's rosy cheeks,
But never peel them.

Though outwardly a gloomy shroud,
The inner half of every cloud
Is bright and shining:
I therefore turn my clouds about,
And always wear them inside out
To show the lining.

Our idols' feet are made of clay,
So stony-hearted critics say,
With scornful mockings:
My images are deified
Because I keep them well supplied
With shoes and stockings.

My *modus operandi* this—
To take no heed of what's amiss;
And not a bad one:
Because, as Shakespeare used to say,
A merry heart goes twice the way
That tires a sad one.—*Selected.*

Women Presiding in Latter-day Saint Temples

Nothing seems more natural than that persons connected with the Relief Society should be interested in temple work, and subjects that naturally ally themselves to this work. Indeed, it would be a paradox were it otherwise.

Since the opening of the Gospel dispensation on the 6th of April, 1830, eight temples have been erected by the Church of Jesus Christ of Latter-day Saints. This number includes the Kirtland temple, the Nauvoo temple, and the temple in Cardston, Canada, not yet furnished.

The Relief Society from the beginning has been interested in family life, and in the perfecting of family life, from every worthy angle. Temple work has, as one of its prime purposes, the perpetuating of family life in the eternity that lies before us.

The sisters of the Relief Society have been especially active in temple work, particularly in the making of temple clothes to be used in the temple and for burial purposes.

In each of the temples a woman is chosen, blessed, and set apart to preside over the other sister workers. As time goes on it becomes part of the life of the Latter-day Saint woman to enter the temple and receive the ordinances for herself, as well as for her kindred dead. We feel sure that Latter-day Saint women will be interested in knowing something of the women who have been called and set apart to work in the various temples in Zion.

Thirty years had not elapsed from the time the pioneers entered Salt Lake Valley until they had dedicated a temple to the Lord in the Dixie land of Utah.

It is a most thrilling experience, after miles of riding over what is at best rather unattractive country, to come suddenly upon the sight of this beautiful, white building, nestled in the shade of fig trees. It appears to be a veritable miracle in the desert.

The St. George temple, the first to be erected in this far western land, opened its doors for work in January, 1877. Three women have in turn presided over the women in this temple. The present incumbent is Wilhelmina M. Cannon Morris.

Sister Morris was born in St. George, November 29, 1875, She is the daughter of President David H. Cannon and Wilhelmina L. M. Cannon. She was educated in the public schools of St. George, and the St. George stake Academy, from which she was graduated.

She has always been interested in Church work, and in the social activities of the community. A Sunday school teacher for twelve years, secretary of the Y. L. M. I. A. for three years, a Relief Society teacher for seven years, she was acquainted with Church service before she was called to be matron at the temple, which call came at the release of Sister Ann C. Woodbury, in 1917.

That which stands out conspicuously in Sister Morris' Church work is the fact that, in addition to her work as matron in the temple, she has been endowed for six hundred and forty-seven persons.

She was married to William T. Morris, a temple ordinance worker from Parowan stake, May 17, 1922. She is the mother of three children by a former marriage.

Sister Morris, who is familiarly known as "Aunt Mina," is eminently fitted for her position because of her kind, congenial disposition and affable manner.

Elizabeth Yates Stoddard is in charge of the women's work in the Logan temple. She was born September 1, 1852, in the village of Bowlee, near Middleton, six miles from Manchester, England. In the year 1862, she was baptized a member of the Church of Jesus Christ of Latter-day Saints, emigrating to Utah in 1871. On her arrival she went at once to Cache valley to make her home, living first in Wellsville. She reached Utah in the month of July and in the month of November was married to John Stoddard. After fourteen years' of residence in Wellsville, she moved to Og-

den, Utah, where she lived for five years. About the year 1890, she made another move—this time to Hood River, Oregon. At the conclusion of six years' residence in Oregon, she returned to Cache Valley, locating in the temple city of the north, Logan, Utah.

Mariner W. Merrill, then President of the Logan temple, first called Sister Stoddard into temple service. This call came in January, 1905. She had been an officiator nine years when she was selected by President William Budge to preside over the sisters in the Logan temple, a position which she still fills with dignity and honor.

But temple work is not the only Church work that has claimed Sister Stoddard's attention. She has worked in the Mutual Improvement Association, served as an instructor in Religion classes, having been set apart to this labor by Dr. Karl G. Maeser, and has also devoted twenty years of her life to the Relief Society.

She is the proud mother of nine children; of this number four sons and two daughters are still living. She is greatly beloved of her associates in the temple, and hundreds of women in the Church who have received her ministrations in the House of the Lord, esteem her and hold her in honorable remembrance and are filled with love and blessing for her because of her kind and amiable disposition and womanly bearing. Her work in the temple is a source of constant joy and inspiration to her, and her devotion and faithfulness in the discharge of her duties calls forth the admiration of her associates; and of none is this more true than of those who preside over her in the Logan temple.

The woman of benign features and saintly practice in her discharge of the duties of life, is Mary Ann Crowther Anderson, who presides over the women of the Manti temple. She was born on the 7th of May, 1851, at Bloomfield, Shropshire, England. She is the daughter of patriarch Thomas Crowther and Sarah Thomason. She came to the United States as early as 1853, arriving in Utah in 1855, so that she has lived through much of the pioneer life of her native state. That she has known sorrow is evidenced by the fact that when

she reached St. Louis on the way to the valleys, though of very tender years, she was deprived of her mother through death. The next year in her father's care, she came to Utah by ox-team.

The very year of the completion of the Manti temple, she moved with her husband, now President Lewis Anderson, to the city of Manti. Sister Anderson was set apart as a temple worker, December 5, 1906, by Assistant President Andrew Thomson. She continued that work until January 30, 1916, when she was set apart as matron in charge of the women's work in the temple, by President Anthon H. Lund.

Alice Almira Robinson Richards stands at the head of the women's work in the Salt Lake temple. She is the daughter of Oliver Lee and Lucy M. Robinson, and the wife of George F. Richards, of the Council of Twelve. She was born in Farmington, Davis county, Utah, May 14, 1864, and was married in the Endowment house in Salt Lake City, March 9, 1882.

Sister Richards was one of a small group who journeyed to Vermont to dedicate the monument commemorating the centenary of the birth of the Prophet Joseph Smith, in 1905. In March, 1919, she made a trip to England to join her husband, then presiding over the European mission. She not only visited Great Britain, but journeyed to the continent where she visited the Netherlands. The call to her present position came from the First Presidency of the Church. She was set apart by President Heber J. Grant, August 25, 1922. Her work is directed towards the sisters who, with her, officiate in the ordinances of the temple.

Yet the thing that stands out with great distinction in Sister Richards' life is her motherhood. She truly is one favored of the Lord, for in this period of time, when large families are the unusual rather than the usual thing, Sister Richards has had the privilege of bringing fifteen children into the world, thirteen of whom are still living. Nothing can fill the soul of a good woman with greater joy than to bring children into the world and then witness them grow up to be worthy and God-fear-

ing men and women. Ten of Sister Richards' children are married. All of these marriages have been solemnized in the temple. All of her sons and daughters are faithful members of the Church.

Because she has been so favored of the Lord, it is perfectly natural that the main spring of all her activity has been in the home where her children needed care and training, and her husband the comfort of her companionship. Several of her sons have filled missions abroad and are at present holding important positions in the Church, as also important business positions. Surely this woman who presides over other women has a right to preside, for she has rare gifts which, coupled with her faith in God, have made of her a successful wife and mother.

To her new position she brings that tact and cheerfulness of spirit which are indispensable to effective administration in the House of the Lord. Such positions require just these qualities, for persons who enter the temple feel that they are entering a place apart from the world, a place where no thought may abide that is not consistent with the Spirit and Will of the Lord. People who enter temples dedicated to his righteous service expect cordiality, cheerfulness and attention. These qualities radiate from the presence of women like Sister Richards.

Olivia Sessions Waddoups, the seventh youngest of a family of fifty-five children, is also the youngest matron officiating in the Latter-day Saint temples. She is the daughter of Perry Green Sessions, pioneer of 1847, of New England stock, and Sarah Ann Bryson, of thrifty Scotch ancestry. She was born in Bountiful, Davis county, Utah, September 21, 1883. Olivia was a mere child when her father died, leaving the mother with a family of eleven children, she herself being one of the youngest. This good mother in Israel combined faith and works with Scotch thrift to the end of rearing her large family of children, for she was able to be both father and mother to them. These children had to learn to do everything around the home, and so Olivia grew up to young womanhood under the wholesome old-style influence where all took part in the daily

routine, and where all learned to know and to do those things alone which can make a house home, and where mother and children are both partners and chums.

Olivia was educated in the common schools of her own town, and in the L. D. S. University, but most of her training and education has been attained through the sometimes hard, but always effective, school of experience. Her activities in the Church have been numerous. She has worked in the Sunday School, Mutual Improvement Association and Religion classes.

October 12, 1904, she was married to William H. Waddoups in the Salt Lake temple. Three sons and three daughters have blessed this union; yet sorrow, too, has been their portion, for three of these children have been called beyond the veil.

Soon after her marriage, she moved to Moore, Lost River, Idaho. Here she did the extraordinary thing of filling four Church positions at once. After two years' residence in Moore, Lost River, she was called with her husband by President Joseph F. Smith, on a mission to the Iosepa Colony, of the Hawaiian Saints in Tooele county, Utah. Here she worked for ten years with the Hawaiian Saints, laboring constantly with them in their various Church organizations. Here she presided over the Relief Society for a short period of time.

A more extensive mission among the Hawaiian people lay before Sister Waddoups. In June, 1918, she was called with her husband to the Hawaiian Islands. Soon after the dedication of the Hawaiian temple, which occurred on November 7, 1919, she was set apart by President Lund to preside over the sister workers in the temple. In connection with this work, she now looks after temple clothing and assists the Hawaiian sisters in the care and making of it.

In addition to Sister Waddoups' work in the temple, she was appointed by President E. Wesley Smith, at the April conference at Laie, in 1920, to preside over the Primaries of the Hawaiian mission. Yet another call awaited her, for on June 3, 1921, President Rudger Clawson gave to her the responsibility of being matron at the Laie mission home. Her work for many years has brought her in close touch with the lives and desires of the Hawaiian sisters; consequently, she has a very large field of service.

What stands out prominently throughout Sister Waddoups' life is the great responsibility she has at all times been asked to assume, and the apparent success that has followed all her labors on behalf of the Church. To be sure, she is one of rich, native endowment, who, through the blessings of the Lord, has been greatly added upon.

The Revolt of Grandma Davis

By Elsie C. Carroll

"Ladies, please wait just a minute. I forgot a matter the Bishop wanted me to take up."

Relief Society meeting had just been dismissed and the members, in little visiting groups, were beginning to move toward the door when Janet Prescott, the president, called them back.

"The list of temple workers for the next excursion is to be made up this week and the Bishop wanted me to find out how many of the sisters can go for the two weeks, and, if possible, to get someone for the six-month temple mission. If you can give me your names now it will help."

At the word temple a wistful, yearning look had crept into the sweet face of Grandma Davis. She listened hungrily while her companions discussed the question.

"My, I'd love to go again," Phoebe Hunter exclaimed. "We did have the best time last year. I wouldn't have missed it for anything, and I thought I'd go every year. But you see the children are hardly over the measles, so I can't possibly leave."

"You can take my name," Sarah James said. "It is a rather expensive trip—us living so far away, but Howard and I both enjoyed it so much last time, we've been saving up a little all along so we could go again."

"You may count on me, too," said Allie Strong. "And put Bertha Drake down. She couldn't come to meeting today, but I know she is counting on going. Neither of us could go last time and we've heard so much of the wonderful time you all had that we've decided not to let anything stop us this year."

"I want to go again, too," said Millie Ashby. "I've been planning for it all year. It is a shame that everyone in the Church can't take advantage of these temple excursions. I don't know of anything that has given me such a feeling of inspiration and contentment."

The yearning in Grandma Davis' eyes became more and more wistful as the discussion went on, and the list was made up. But she said nothing and no one mentioned her going.

Hester Duncan, a young matron who had recently moved to Knollville and who was a new member of the Relief Society, had caught the wistfulness in Grandma's eyes and won-

dered at it. Had she been familiar with the circumstances of Grandma's life she would not have ventured the suggestion that came when the president finally said:

"That is fine. We have our number and three extra. Now whom can you suggest for the six months' mission?"

Quickly Hester said:

"I've just been thinking all the while you've been talking, that Grandma Davis is just cut out for a temple missionary. You look like a dear saint meant purposely for that kind of work," she added impulsively, turning to Grandma. "You'd like to go, wouldn't you?"

The quick, queer hush that suddenly fell on the group, informed Hester that she had said something she shouldn't have said. She had no idea what could have produced that strained situation. For a moment no one spoke, then the women one by one, or in groups, began to plead a need for hurrying home and started toward the door.

Grandma's delicate face had flushed and Hester noticed that her thin hands were trembling and clinging to the back of the bench as if for support.

"Yes, dearie, I'd love to go," she confided in a half-whispered, choked voice. "But—but I can't. Thanks for saying what you did, though. I would love to go and spend a lot of time there if—if I could. I guess I'd better be going. Good bye." Grandma moved slowly toward the door leaving Hester and Janet Prescott alone.

"Whatever did I do?" Hester demanded contritely when there was no longer any danger of Grandma's hearing.

"O, my dear, that was too bad," Janet replied placing a soothing hand on Hester's shoulder, "but, of course, you did not know. There is no one in the ward so devoted to the Church and especially to temple work as Grandma Davis. What she said was perfectly true. She'd love to give her life to the work if she could."

"Well, why can't she?" Hester urged. "She certainly hasn't anything really to tie her. That is one of the greatest blessings of our temple work plan, it seems to me, that it provides such a beautiful way for our old people to spend their time."

"You don't understand, dear. While Grandma Davis would give her very life to the Church, her children will give nothing, and they prevent her from doing anything. O of course, she can come to meetings and things like that, but as for going to the temple to work—why with their attitude Grandma wouldn't think of attempting such a thing."

Hester Duncan stood for a moment pondering this.

"Who are her children?" she presently asked. "And just how do they prevent her from doing what she wants to do?"

"Why, George Davis, who runs the Opera House is her oldest boy, and Jim Davis, of the Davis Garage, is her other son. Helen Talboe and Callie White are her daughters."

"Why, they are all well-to-do people. It isn't the money, then, that hinders her?"

"No, and yes. They all have plenty of money and so has Grandma for her personal wants—but not for temple work."

"Well, hasn't she any home or property of her own?"

"No, they've got it all into their hands, and she just lives around with one or another of them."

"But they all seem respectable people."

"They are. But they are not only indifferent, but prejudiced against the Church. It grew out of something that happened a long time ago to their father, I believe. When he was a young man he was drunk one time and disturbed a meeting and wouldn't make it right and was disfellowshiped. That made him bitter and he had his influence with the children. Grandma always tried to bring him back into the Church, and just before he died he did see how foolish and unwise he had been, and was reinstated and tried to convert the children, but apparently they had received the wrong kind of training too long."

"Well, they shouldn't be allowed to impose upon that dear old mother," Hester declared with spirit. "Something surely ought to be done."

"Yes. Something surely *ought* to be done," Janet Prescott agreed. "We all know that. But how? And who is going to do it?"

"Well,—maybe I am," Hester laughed. "I feel that I've got to do something for hurting her like I did this afternoon. Did you notice how her dear old face quivered and how her hands gripped the back of the bench? Why, I felt like I'd struck an innocent little helpless child."

"I wish you could do something. Nothing would please the whole ward more, for we all love Grandma Davis and feel so sorry for her."

"Well—I won't say anything just yet," Hester said with a slowly forming determination, "but you watch me. They say 'fools rush in,' etc. But don't get anyone else for that temple mission until you hear from me. I'm going to see if I can't incite a revolt."

A few days later Hester invited Grandma Davis and a few other of the older ladies of Knollville to her home for dinner.

"It is my mother's birthday," she explained. "My mother is so far away I couldn't have her with me, so I just felt as if I'd have to borrow some of you mothers for the afternoon."

They had a lovely visit and when it was time for them to go Hester managed to detain Grandma Davis:

"You wait a few minutes, Grandma, while I finish this letter to mother—telling about her birthday party—and I'll walk home with you on my way to the post office."

When they were walking down the cool street in the calm of the early summer evening Hester decided it was time to begin her instigation.

"Grandma, I can't tell you how sorry I was when I hurt you the other day, but of course you understand I did not know. The ladies told me, of course—your—your situation. Now, because I've sort of adopted you in my heart for my Knollville mother and have grown to love you so much during the short time I've been here, I'm going to talk to you like I'd wish some one would talk to my mother if I were one of your daughters. You don't mind, do you?"

"No, dearie. I'd like to have you go on," Grandma's sweet voice quavered ever so little as she added, "you don't know how happy I'd be if my daughters—my children had—had your spirit, my dear." Then as if fearing she might have been disloyal she added hastily, "they are good children, though—if only—they hadn't lost—the faith."

"Of course, they are good children and what I want you to see is that you are doing them an injustice as well as yourself by not taking a definite stand—by not waking them up. Grandma, you must revolt." They were passing the small village park and Hester led Grandma in toward a park bench.

A timid, doubtful look had sprung into Grandma's face.

"How—how do you mean? I don't want to make them more bitter, and it seems to, when I—antagonize them."

"Don't antagonize them. Just make a stand. Show them that you are a real person with individual rights—and they'll respect you for it."

"O my dear, you don't know how often I've dreamed about doing that and prayed to have the courage to do it—but somehow I never could bring myself to it. I suppose it was living so long with father—he had such a dominant spirit you know. But even he couldn't influence them after he changed. So what can I do?"

"You can at least live your own life in your own way without fear or trembling, and I believe your change in attitude will have a lot to do with bringing them to a realization of what they are losing."

"O I'd do anything if I thought I could bring them back to the faith." Grandma's voice was trembling with earnestness. "What would you suggest for me to do, and how?"

Then Hester outlined the plan she had evolved, and, with Hester's indomitable spirit supporting her Grandma, agreed to try it. Together they worked out the details during the next week. They had taken only the bishop and Janet Prescott into confidence.

The temple excursion left Knollville Thursday morning.

Thursday evening about nine o'clock Helen Talboe's daughter Nell came to Hester's home.

"Is Grandma Davis here?" she inquired.

"No dear, she isn't," Hester answered with forced calm.

"Why, when did she leave? Did you see which way she went?"

"Your Grandma has not been here today," Hester told her.

"O I wonder where she is. Mama thought sure she was over here. She likes to come here so much."

"She was here yesterday but she hasn't been here today," Hester explained with a feeling of guilt when she noticed the deepening concern in the little girl's eyes.

"I must go and tell mama. I wonder if my Grandma's lost." The child ran with little choking sobs down the path.

Hester spent the next hour doing a thing she would have scorned to do at any other time. She listened in on the telephone. —the rural telephone, which is no respecter of any one's secrets.

Helen Talboe called her sister Callie first.

"Callie, is mother there?"

"Why no. I've hardly seen her for a week. I was going to run over this evening and see her. Why is she keeping in so close?"

"She isn't," Helen's voice replied with vanishing control, "She's away every day lately and seems so different. I'll call Jim. She must be there."

There was a bur-r-r of shorts and longs and then Hester heard Helen's voice again.

"Hello. Madge? is mother there?"

"Why no, Helen. Jim was just asking at supper what was the matter with grandma. She hasn't been here for a week. I was going to call up and ask her to come over tomorrow and spend the day. You tell her for me, will you?"

"Yes—if I can find her," came Helen's voice a bit unsteadily. "She hasn't been home since morning. I supposed she was over to Hester Duncan's. She's been running over there a lot lately but I guess she's at George's. Good-bye."

Another medley of rings and Helen Talboe's anxious inquiry, "George, is that you? Is mother there?"

"Why, no. Dot is just getting the kiddies to bed so we can run up a minute. We haven't seen mother for a week. What are you doing to keep her so busy she can't drop in on the rest of us once in a while?"

Helen's choked voice cut him off.

"George—I don't know where on earth mother can be. She hasn't been home since morning and I've 'phoned every where."

There was a quick succession of sobs and a banging up of receivers.

It was Bob Talboe's voice to come next. He called Callie first and learned that she had just gone to his house. Then he called Jim.

"Your mother's out somewhere," he told Jim, "and Helen thinks she's lost or something. Run over a few minutes, can't you?"

Hester decided now was the time to send Grandma's message. She called Ned who was playing with some companions in the back yard.

"Run over to Bob Talboe's with this letter, Ned. Give it to any of them that you see first and hurry right back."

Hester had feminine curiosity enough to wish she might see Grandma's family as they read her startling ultimatum. She had written:

"*Dear children*: You will all be surprised to get this and to know that while you are reading it I am on my way to work for six months in the temple. I know, of course, how you feel about temple work and you know how I feel about it, so we won't go into that. I don't want to have any hard feelings with any of you, for I love you all so much, but I have decided I can't give up my religion because you want me to. I know how the converts out in the world feel when they have to choose between their loved ones and the gospel. For a long time I haven't had courage to choose, but I've made up my mind at last. It is my right to live my own life the way I think it should be lived.

"As I said in the beginning I'm going to spend six months in the temple. As you know I haven't any property or money in my own name, but if you are not willing for me to have what is rightfully mine to do as I choose with, I shall accept help from the

Church until I can take legal steps to secure my share of the property I helped your father to earn.

"I am hoping you will feel as you ought to about it, and that no such action will be necessary, for I want more than anything else to come back to Knollville when my temple mission is over and feel that I still have the love of my dear but misguided children.

"I love you all so much,

"Your revolting

"MOTHER."

For several days Hester wondered and worried about Grandma Davis' affair.

Then one morning this letter came to her.

"*My dear Hester*—I can never tell you how grateful I am. The children telegraphed me money the next day after I left, and they've all written the dearest letters begging me to forgive them and insisting on my promising to come back just as soon as I can and promising to make the rest of my days happy. I can feel that they all mean it and that the blessing I have prayed for is going to be granted.

"Thank you, my dear, a thousand times, for the courage you gave me to make a stand.

"With best love,

"CAROLINE DAVIS."

THE THIRTEEN MISTAKES IN LIFE

1. To attempt to set up your own standards of right or wrong.
2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinions in this world.
4. To fail to make allowances for inexperience.
5. To endeavor to mould all dispositions alike.
6. Not to yield to unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. Not to help everybody, wherever, however, and whenever we can.
10. To consider anything impossible that we cannot ourselves perform.
11. To believe only what our finite minds can grasp.
12. Not to make allowances for the weaknesses of others.
13. To estimate by some outside quality when it is that within which makes the man. —*Geyer's Stationer.*

Of Interest to Women

Lalene H. Hart

"Flowers are the sweetest things God ever made and forgot to put a soul into."—*H. W. Beecher.*

While we are cooperating in the Clean Home—Clean Town movement, may we not stress the beautiful and artistic home and town? Here we are in this broad country with plenty of fertile ground at our disposal but comparatively few flower gardens. We need all the possible joy and happiness be can put into the world at this time when, from our feminine point of view, many things are topsy turvy.

The road to a man's heart is no longer by way of his stomach, but along paths of beauty, art and color. One successful and noted modern artist and decorator has brought forth this theory and plausibly contends for this view. He declares: "Man loves beautiful things. He does not absent himself from home because the cooking is necessarily better in the hotels and restaurants, but because the life pictures there are bright, the color schemes appeal, and there are persons and things which are good to look upon." More and more, women are becoming alive to this thought. They know that beautiful surrounding and pleasant color effects are subconsciously going to hold their loved ones closer to the home. They are spending their time and energy toward the accomplishment of this important end.

Whether it is a small city back yard, or just a corner of a more spacious suburban garden, or a small plot near the farm house, for planting their favorite flowers, there is nothing that will develop a higher moral and aesthetic standard among children than the association afforded by their own little garden. Let us make the coming season one of "flowers, flowers, everywhere."

Never plant too much, however. Consider two things, future development and after-care. We all want green grass, trees, shrubbery and flowers; but better a few well grown specimens, well cared for, than numerous indifferent varieties—indifferent because we planted more than we had time to care for. Flowers and shrubs are as responsive as people. Give them some definite attention and they will show their gratitude by sending forth a wealth of beautiful blossoms. There are many varieties of flowers which are easily grown with but little care. Among them are the old fashioned ones such as the hollyhock, marigold, petunia, sweet-william, larkspur, dahlia, and many others familiar to every one.

Window Boxes.

Window boxes are not a luxury. Anyone, anywhere, at any time may have them. At one time they were considered merely a box painted green to hold a few miscellaneous bits of flowers. Now they have developed to be a "thing of beauty and a joy forever." They may be simple or as elaborate as one desires. Different materials are used in their making, but, perhaps the one made of wood is most common. To be the most satisfactory, they must be large enough to contain soil sufficient to hold moisture to keep the flower from drying out. To prevent the wood from decay, a lining of tin or zinc, or a coat of tar residue, or even a coat of paint, may be used. The latter must be thoroughly dry before adding the soil. Holes should be bored in the bottom for drainage with broken pieces of pots placed over the holes; sometimes a fine wire screen or a layer of charcoal placed in the bottom before the soil is added. This helps to keep the soil sweet.

There is a wide choice of flowers and vines to meet the individual preference that may be used, depending of course on which side of the house the flowers are placed, some requiring more sunshine than others. One important point is to choose flowers that are intense in color. Geraniums, nasturtiums, petunias, begonias are always good and may be grown inside equally as well as outside the house. A box of nasturtiums, or small yellow poppies adds cheer to a room when snow still covers the ground. Before sowing poppy seeds, either in a box or in the open, mix them thoroughly with sand or finely pulverized soil, then sift the mixture evenly over the prepared bed and press firmly. This method insures even distribution and not many are lost from over-crowding. Poppies cannot be transplanted successfully.

Arrangement of Flowers.

One of the neglected arts—and it certainly should be called an art—is the use and arrangement of flowers after they are grown. It is surprising to see what can be done with a handful of garden flowers and an inconspicuous vase, once the fundamental principle of color, form and line have been studied. Some persons have a knack of making artistic everything they do; but the secret of using and arranging flowers, is merely a matter of a little thought and care mixed with a desire for beautiful things, and can be learned by anyone.

The study of flowers and their containers is most interesting. All kinds of strange shapes and sizes of vessels may be pressed into service. An old stone crock resurrected from the cellar, a discarded basket, an old brown baking bowl, a baked-bean jug, and many more common and ordinary household utensils can be used very effectively, if the colors are suited to the flowers used. With

little expense many unique and interesting bowls and jardineres can be provided by the use of a paint brush and a few small cans of enamel of different colors.

Over-crowding the mouth of the vase with the stems of flowers does not permit them to breathe the oxygen which is as necessary as water to keep them fresh. Neither does the water circulate freely when the stems touch the bottom of the bowl.

Carnations look lovely in a cut-glass vase, but marigolds or four-o'clocks look best in pottery or plain vases and bowls.

Yellow and orange marigolds against a brown background make an attractive picture.

Pansies are best in a low bowl with either variations of one color gathered together or all one solid color.

Canterbury bells look well in a vase of medium height against a tan or gray background.

The old-fashioned, wide-mouth water pitcher, tinted blue, pink, or yellow, makes a good receptacle for bunches of flowers such as lilacs, either white or lavender, or sweet peas.

Many beautiful combinations, such as roses, candytuft and mignonettes, or violets and roses, can be used very effectively with a container of proper shape and color.

One very simple combination, yet artistic and effective, is a little brown mug filled with beautiful yellow buttercups, which grow by the ditch bank, and a few blades of old-fashioned ribbon grass.

So with a little practice and time, using nature as a guide, each gardner or housewife may find expression in the arrangement of flowers, besides giving pleasure and satisfaction to others who love flowers for their beauty and fragrance but who may not know how much the natural beauty is enhanced by artistic arangement.

GLEANINGS

Mrs. Lola Pierce-Hughes has blazed a new trail for women in the world of work. She has invented the profession of woman's service manager of a hotel. Some years ago Mrs. Pierce-Hughes was told by her physician that she needed more fresh air. She made a practice of walking all over the city and in the course of her trips was often asked for information as to the streets, location of shops, etc., by other women, strangers to the city evidently, whom she encountered. It occurred to her that a big hotel might be willing to place at the disposal of their women patrons the services of a woman who knew the city well and who would act as guide, philosopher and friend as required. This is the position that Mrs. Pierce-Hughes now holds in one of the world's greatest hotels.—*New York Sun.*

Maude Adams

The following clipping from the *New York Sun* of January 31, 1923, which intimates that Maude Adams is retiring from the Empire Theatre of New York City, and which gives her rating with such celebrated actors as Edwin Booth and Joseph Jefferson, and so celebrated an actress as Mary Anderson, must stir the pride of every citizen of Utah, for Maude Adams' mother was a Utah girl, born of "Mormon" parents, and Maude, herself, was born in Salt Lake City.

Professor Brander Matthews, the noted dramatic critic, says that actors and actresses, as a rule come from families that have known the stage; that there are certain traditions that have been handed down that go far toward making or marring the career of an actor or actress. This is certainly true of Maude Adams, whose mother, Annie Asenith Adams, was one of the stars of that deservedly famed stock company of the 60's.

"Maude was born November 11, 1872, within a stone's throw," says John S. Lindsay, "of the Salt Lake Theatre; and before she was a year old made her debut on the stage where her mother was a debutante some eight years before."

"It will be readily seen," says Mr. Lindsay in his story of the *Mormons and the Theatre*, "that Maude Adams was virtually born to the stage, her mother studying assiduously and playing parts both before and after Maude's birth, often taking Maudie with her both to rehearsals and performances, so that she became a familiar little object in the theatre before she could walk or talk. And long before she could say a speaking part, she was the pet of the Green room."

Despite the fact that Miss Adams' course has led her very for from her mother's people, for the major part of her life, it is nevertheless true that any scientific study of American celebrities, any serious effort to compile a biographical dictionary of American men and women of genius, must inevitably lead the investigator to the fact that Maude Adams was born of a "Mormon" mother, among the people who came into these valleys to establish an abiding place because of their desire to worship God according to the dictates of their own conscience. Any honor and distinction that is rightly Miss Adams', is, in part, rightly an honor and distinction to her mother's people:

EMPTY PLACES ON THE STAGE

The announcement appears that the definite withdrawal from the stage of Miss Maude Adams is now accentuated by plans al-

ready made for Miss Billie Burke to become the star at the Empire Theatre in a series of new plays to be written by Sir James M. Barrie, for successive production at Christmas time, beginning next year. This must be reckoned the stage's formal expression of assent in the general concert of change and replacement now heard all round the inhabited world.

As a popular idol of the American stage, Maude Adams stood, more definitely than most, in the line of Edwin Booth and Joseph Jefferson, Adelaide Nielson and Mary Anderson—and shall Jenny Lind be included? For, as was the way in those earlier days, the New York public (and that of the whole country) was swayed by sentimental ideas as well as by a modicum of true appreciation of the dramatic art. Moreover, the actor shone also in the reflected splendor of his dramatist's productions and in the luster of the lines he spoke. Thus, Lester Wallack or James Lewis—and even the perennial John Drew—scarcely held such a place of almost religious estimation in the public eye as the Shakespearean tragedian. Not even the sumptuous and fascinating art of Ada Rehan was regarded in quite the same light as the classic and somewhat mystic figure of Mary Anderson, the ceremonial worship of the latter was led by the dean of American dramatic critics in a key devoutly tuned to the celestial.

The very newsboys used to talk about *Maudie Adams;* the more pampered children in the orchestra seats exalted her to the same plane with the lady who leaped through the hoops at the circus, or Little Eva in apotheosis. None need laugh; as some crusty old Englishman said lately about certain despised "Victorian" customs: "We could do very well with a little of that nowadays." The dryest cynic may well salute, or the giddiest flapper envy the golden season of *Maude Adams* and her fortunate exposition of the spontaneous and delightful whimsies of the young *Barrie.* It speaks well for tastes that outlast passing fashions that the desire for what *Maude Adams* has evoked still stirs playgoers.

FIVE MOST VALUABLE BOOKS

The conference of librarians and school people had no difficulty in selecting the five best books for elementary children to read, but after the five there was no hope of agreement. Louise M. Alcott's *Little Women* went to the head of the list almost unanimously. *Alice in Wonderland,* was an easy second choice; as *Robinson Crusoe* was the third. Then followed *Tom Sawyer,* and *Treasure Island.*

Notes from the Field

Amy Brown Lyman

Western States Mission

The Relief Society of the Pueblo branch has enrolled twenty-six members. A picture of this branch is printed herewith. The women are faithful, active workers and much good is accomplished by their labors.

A committee for visiting the sick has been appointed with first counselor, Alice Manners, in charge. Much effective work

has been accomplished by this committee. Second counselor, Georgia Hoops, is director of the district teaching.

On Oct. 20, 1922, a box social was given by the association. Thirty-seven boxes were sold, clearing $18.50 for the organization. A very successful bazaar was held Nov. 29, 1922. The art booth, apron booth, refreshment stand, fish pond and country store were artistically decorated in harmonizing colors. Many non-members, who had never visited the Relief Society before, were in attendance. The proceeds from the bazaar amounted to $100.05. The Society donated $50 for the building of an addition to the chapel.

San Juan Stake

One of the loved and admired characters of Blanding, San Juan stake, is Marian Frengler Bronson. The following sketch of her life has been sent the *Relief Society Magazine*:

"Marian Frengler Bronson was born in Aarhus, Denmark, on the seventh of April, 1847. Her father was a musician, and she and her children have all been gifted with great musical ability. At twenty-three she was married to Andrew Sorenson, whose health failed him, making him an invalid. Her husband died about four years after their marriage, leaving her to care for their remaining child, Josephine. Besides her grief, she had also to suffer the bitter displeasure and opposition of his people and hers, for before his death she had joined the Church. These relatives succeeded in taking her little girl away from her, and she was forced to sell her watch and other personal belongings to pay for an attorney to establish her right as guardian.

"With her child in her own care again, she made preparations to gather with the Saints. At that time she knew nothing of the work for the dead, or the necessity of gathering genealogy, but she felt impressed before leaving Denmark to gather what genealogy she could, and succeeded in getting such incomplete items as the parish priest could supply. She came to Utah with her little girl in 1876. In 1877 she was married to Wilmer Wharton Bronson. She later cared for her seven children while her husband filled a mission in Great Britain.

"In 1888 she moved with her husband to Monticello, a wild, frontier settlement. She made her home in San Juan county, and for twenty years she was a "minute woman," going wherever the voice of suffering called her. Her obstetric art will be remembered with gratitude after she has gone. For seventeen years she has been a widow, and until 1919 she took an active part in the Relief Society and other organizations.

"In 1919 she was run down in the darkness of night by an automobile and since that time has suffered much pain and discomfort, and is still confined quite closely to the house. But in all these afflictions she is patient and cheerful. Her life story is that of a real Saint. The many people who have been comforted in mind and body by the pleasant face and gentle skill of "Grandma" Bronson, do not hesitate to accord her the title of *Saint*, and the history of her sacrifices for the gospel's sake is sure to inspire faith in all who hear it."

California Mission

The officers of the California mission have written the following inspirational letter to Relief Society headquarters:

"In reviewing the work of the past year our hearts are filled with gratitude for the privilege we have had of being permitted to work in the California Relief Society mission. We know our

heavenly Father has abundantly blessed us in giving us such wonderful women all through the mission; the officers and members are all energetic, self-sacrificing, and earnest workers.

"During the past year eight organizations have been effected and are all working and progressing in a very satisfactory manner. All the different conferences have been visited and meetings held with each organization.

"In the early part of November, President Margaret Miller and Charlotte Stahr left with President Jos. W. McMurrin and party for Arizona and San Francisco. Arriving in Arizona all organizations were visited throughout the conference. Meetings with officers and members were held. The Relief Society women in this part of the mission are obedient, energetic and willing to make any sacrifices for the advancement of the organization. The members of the Church in some parts of Arizona are handicapped in many ways. Few meeting houses have been built and the members have to travel many miles to attend their meetings. Although they are passing through the hardships of the regular pioneer life it was found that the Relief Society women are donating liberally to the poor, building meetinghouses, providing for the comforts of the missionaries, and in every way working for a better and bigger Relief Society.

"The Fresno conference, held at Bakersfield and Gridley, was very satisfactory. The San Francisco conference was the next one visited. It was gratifying to note the willing spirit for work in these conferences. Many branches, with cooperation of the other Church organizations, are building meetinghouses, buying lots for meetinghouses, caring for the mission homes, and at all times providing for the sick and needy. In visiting these conferences it was very pleasing to see the missionaries taking part and helping in the Relief Society work. We learned that many branches have placed the *Relief Society Magazine* in their public libraries.

"The work in the Los Angeles conference is progressing. During the past year many new organizations have taken place. Social service activities have been an important part in the year's work.

"January 15, 1923, the Los Angeles Relief Society gave a 'Get acquainted party.' Over four hundred persons attended, and it was a very enjoyable affair.

"The plans outlined for the coming year include social service work to be carried on throughout Los Angeles, the nurse and lecture course consisting of lectures from the best specialists and nurses in the city, and the establishment of a baby clinic."

Liberty Stake

A testimonial party was held by the Salt Lake City second ward on Tuesday, January 30, 1923, in honor of Mary A. Hyde White, who served as secretary of this ward for sixteen years. She also acted in the same capacity for several years for Liberty stake Relief Society. Mrs. White, because of illness, retired from active labors about a year ago.

Eighty-three guests were present at the dinner. Community singing and speeches were the features of the entertainment. The speakers all commended Sister White for her loyalty and paid beautiful tributes to her for her efficient and devoted service. A beautiful flower bowl was presented to her by Mrs. Matilda Jensen, president of the ward Relief Society. She spoke of the love and esteem in which Mrs. White was held by her many friends and co-workers.

IN MEMORIAM

Mexican Mission

Mrs. Nicolasa de Bueno, president of the El Paso Branch of the Mexican Relief Society, died at her home December 21, 1922. Mrs. de Bueno was born in 1858, in the City of Chihuahua, Chih., Mexico. Before her conversion to the Church of Jesus Christ of Latter-day Saints, she belonged to the Presbyterian church. She had investigated a great many different churches but never felt that she had found the truth, until a "Mormon" missionary left at her home an "Articles of Faith" card which contained the address of a house where cottage meetings were being held. Her interest was aroused and she searched out the house mentioned, and attended her first "Mormon" meeting. After this she eagerly read the *Book of Mormon*, and all other Church literature obtainable in the Spanish language. When her minister learned that she was investigating the gospel of the "Mormon" Church, and reading their literature, he tried in every way to discourage her, and even told her she would be utterly condemned for so doing; but she felt that she had found the truth, and her faith was undaunted. From this beginning she continued her earnest investigation until, in September, 1919, she became a member of the Church. She finally gained the consent of her husband for her baptism, although he did not, himself, join the Church. Mrs. de Bueno, from the time of her baptism until her death, was a very faithful member, and performed willingly all duties required of her in the Church. When the Mexican Relief Society was organized in El Paso,

Sister de Bueno was chosen president, which office she held and fulfilled its obligations faithfully until her death.

Fremont Stake

Henrietta Eckersell, an early pioneer was called by death on Sunday morning, February 4, 1923, at Rexburg, Idaho, at the ripe age of eighty-two. Mrs. Eckersell was born in the Highlands of Scotland, September 7, 1840. Her parents joined the Church in their native land. Her mother died when Henrietta was five years old, and her father, with his young daughter, undertook to emigrate to Utah. They crossed the plains with Captain Willie's handcart company. In crossing the plains they were overtaken with the early winter blasts and her father perished when within a few miles of Salt Lake City, their destination. Upon her arrival in Salt Lake City, President Brigham Young took her to his home where she remained until her marriage to James Eckersell. Mr. and Mrs. Eckersell settled first in Cache valley and later moved to Rexburg, Idaho. Mrs. Eckersell was the mother of five sons and five daughters; three sons and three daughters survive her. She was active in Church affairs and she died staunch in the cause she espoused.

Wasatch Stake

In the death of Mary Carlile McNaughton, on Jan. 14, 1923, the Heber second ward lost one of its earnest and faithful workers. Mrs. McNaughton was treasurer of the ward Relief Society organization and was always prompt and dependable. Her annual report was compiled and ready for the stake secretary at the time of her death. Because of her devotion as a wife and mother, and because of her faith in the gospel, and her good works in the community, her name will be long remembered with reverence and love.

NATIONAL GARDEN WEEK

Over one hundred national organizations will unite in observing National Garden Week.

The plan has the approval of President Harding.

Women's organizations throughout the United States will unite with the various garden-clubs of the country to promote the work of the week.

The General Board of the Relief Society endorses the movement and asks that aid be given it by Relief Society officers and members wherever possible.

We are including a part of the Garden Week program of the national committee which is offered as suggestive material for a Relief Society or community program:

"Gardening—an all-the-year-round interest; the home garden for health and pleasure—vegetables as health builders—beautifying the home with window boxes, shrubs, etc.—beautifying the home grounds; community gardens—sociological effect of gardens—an aid in quieting some of the unrest that is abroad in the land; garden talks illustrated—including wild flowers and wild garden spots of charm and beauty; transforming the waste places—gardens versus weeds and rubbish; parks and playgrounds—a physical, mental, and moral tonic; our friends, the trees—planting a tree for memory's sake; the school garden and home gardens under school supervision; planning the garden—starting the seeds—preparing the soil—garden tools and their care—caring for the plants—harvesting; garden enemies—the cutworm, bugs, tussock moth, etc.; garden friends—earthworm, toad, etc.; use of garden products—beautifying the school grounds—tree planting in school grounds—preservation of wild flowers, trees, plants, and shrubs—bird protection—bird feeding—organization of junior Audubon clubs; the garden in song and story—the garden in art and poetry—landscape gardening in relation to natural and scenic beauty—the small garden in relation to the architecture of the home—preservation of wild flowers—needed state legislation."

THE AWAKENING

Nina Burnham McKean

Winter with his robe of snow,
Over all the world below,
Such a cover soft and white,
Making brown old earth so bright
With a veil as soft as down,
Like a bride in wedding gown;
Nothing even lifts its head,
From the soft and chilly bed
All are sleeping 'neath its folds
Ugly scars and year old molds;
Yet I think I see a hint,
Where on snowflakes sunbeams glint,
That the spring is drawing near,
Calling sleeping life to hear,
Now in flowering fields of green,
Is earth's resurrection scene.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS - - - - - President
MRS. JENNIE BRIMHALL KNIGHT - - - - - - - First Counselor
MRS. LOUISE YATES ROBISON - - - - - - - - - Second Counselor
MRS. AMY BROWN LYMAN - - - - - General Secretary and Treasurer

Mrs. Emma A. Empey
Mrs Jeannette A. Hyde
Miss Sarah M. McLelland
Mrs. Annie Wells Cannon
Mrs. Lalene H. Hart
Mrs. Lotta Paul Baxter
Mrs. Julia A. Child
Mrs. Cora L. Bennion
Mrs. Julia A. F. Lund
Mrs. Amy Whipple Evans
Mrs. Ethel Reynolds Smith
Mrs. Barbara Howell Richards
Mrs. Rosanna C. Irvine
Miss Alice Louise Reynolds

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Business Manager - - - - - - JEANNETTE A. HYDE
Assistant Manager - - - - - - AMY BROWN LYMAN

Room 20, Bishop's Building, Salt Lake City, Utah

Vol. X APRIL, 1923 No. 4

PHILOSOPHIC DESPAIR OF THE WORLD

Fifteen years ago the world believed, generally speaking, that its past was full of glory and its future full of promise. No platform topic was more popular than the "Heir of the Ages," very likely suggested by Tennyson's famous lines, "I, the heir of all the ages in the foremost files of time." Orators took a great deal of delight in recounting the world's achievements in art, literature, science, and invention. They pointed with great pride to the fact that modern invention had practically revolutionized the world.

Now with the facts much the same as they were, the world has suddenly lost much of its pride, and facing the future with much of despair. It is in the position of a boy with a bright colored toy balloon that has suddenly received a puncture—there is nothing left.

Since the cessation of the world's war, we have suffered much from many varieties of depression, financial, intellectual, spiritual, etc. We have been deluged with a flood of depressing literature. Philosophy, never very optimistic at best, has grown intolerably pessimistic. In the March 3 issue of the *Literary Digest* is an article entitled, "The Growing Philosophic Despair," which is quite true to the situation as many know it. The paragraph reads as follows:

"No salvation, no immortality, nothing but economic collapse at the end—this is the philosophic fear which the contemporary literature of despair holds for us, and which is likely, we are told, to do considerable harm unless counteracted. The mechanistic philosophy, as it is being taught in some of our colleges and universities and in the published works of some of the philosophers

schooled in psychology, biology, chemistry, and physics, is inculcating in the man-on-the-street the idea that he is little more than an animated clod, and that the universe is a mere machine without sympathy or purpose."

In the midst of this uncertainty and mental depression which is closing in on the people of the world from many sides, we turn to the Latter-day Saints, who would rally at any moment to the slogan, "The past is full of glory and the future full of promise." Particularly would they feel this as it touches their own history.

We are rapidly approaching the centenary of the organization of the Church. On the sixth day of this month, ninety-three years will have elapsed since its organization.

The Latter-day Saints have not escaped the financial depression growing out of conditions caused by the world's war, but they have escaped in very large measure the spiritual and intellectual depression that has taken such a strong hold of people, particularly in intellectual circles.

The condition extant in the world today is not to be wondered at, for its philosophy of life and its religions, in many instances, have been weighed in the balance and found wanting; consequently it feels that civilization is a failure and Christianity no success.

Joseph Smith repeatedly warned the people of just such a condition, and told them that to follow a man-made philosophy, and ignore the word of God, could only result in their ultimate destruction. On the other hand, all of the leaders of Israel have told the members of the Church that to the extent that they would heed the counsel of those called to preside over them, to that same extent they should grow and progress and have great joy and rejoicing in all their undertakings.

Despite the fact that there are imperfections in Zion, and some conditions to be overcome that are not in accord with the principles and ideals of the Latter-day Saints, nevertheless this coming anniversary of the Church will bring joy and rejoicing to the people of the Lord.

The year's statistics will show growth in essentials.

From many sides comes evidence that we are being watched by the thinking people of the world. Not long ago a gentleman who has been engaged for many years as a teacher in our Church schools, related a conversation he had with the president of a well-known girls' college in the East. He reported the president as saying, "We have not been able to cope with the world conditions, but our eyes are upon your people hoping for their success. There are those praying for you who are not of your faith, but who, nevertheless, are very anxious for your success."

The Latter-day Saints face the past with pride, and look forward to a future that looms big with promise.

Guide Lessons for June

LESSON I

Theology and Testimony

(First Week in June)

FAST DAY OBSERVANCE

1. *The Great Purpose.*

Like every other provision of the gospel the Fast Day has behind it the happiness of the human family.

2. *The Self Disciplinary Value of Fast Day Observance.*

The joy of discovery is said to be the greatest of all in the intellectual field.

In the presence of new truth the soul shouts, "I have found it," to the forgetfulness of all else, and flies forth in an ecstasy that caused the Greek philosopher to rush from his bathroom into the street shouting, "Eureka! Eureka!" But there is a happiness second to none that comes from a consciousness of self-control. The feeling of self-mastery is a joy supreme.

In "the temptation" the attack of the evil one was ill-timed. It was at an hour of self victory with the Great Exemplar, the hour of strongest resistance. It was at the close of a period of abstinence; and the victories that followed, culminating in the authoritative exclamation, "Get thee behind me, Satan," are object lessons to us all, attesting the value of a training in self-discipline through fasting.

Consistent abstinence in fasting gives the whole soul an acquaintance with the joy of self-conquest in that particular and makes more certain self-discipline in other directions.

Youths trained in Fast Day observance will rarely, if ever, be breakers of the Word of Wisdom, and the dangers of their falling from the pathway of purity will be much less than it would be without such training. Control over the lesser appetites is prophetic of control over the stronger impulses.

Fast Day Observance Develops Heroism.

Heroism is one of the highest sources of joy. Heroes are made by resistance as well as by advancement. It often takes more courage to stand still than to go on; more strength to wait, than to work, and more fidelity to refrain than to act. The development of heroism in one line helps the development in all lines.

The joy of Fast Day observance depends on the attitude of the observer. If the observance is a matter of mere compliance with regulation the results so far as the individual is concerned will be limited to the physical and social benefits. But if the attitude is one of heroism the results include the enjoyment of the observance and the training in self-discipline.

To the one possessed of heroism, duty, be it ever so difficult, becomes pleasure, and this is especially so in youth.

Dereliction in Fast Day observance generally has a background of self-humoring which encourages along that fatal line of least resistance where ease absorbs our energy, and ends in the imbecility of the will.

The Social Side of Fast Day Observance.

Society is, that men may help one another. Fast Day observance is never more than half complete unless it goes over into giving; it requires a Golden Rule giving; a giving that we would not object to having put in print; a giving that would not shock us if we saw it in our dreams.

Regardless of religion the custom of fasting that others may be fed appeals to the call of the better human self. The sharing sentiment marks the man; its opposite is a characteristic of the animal.

There is no greatness in the land of Greed. Small souls only seek refuge there.

The Spiritual Side of Fast Day Observance.

We pray, "Lord, bless the poor and needy."

To the Latter-day Saints, Fast Day observance is linked with their weekly covenants with the Lord. The official prayers of the Sacrament ordinance make the spiritual obligations plain. How can we be willing to "keep his commandments" and be unwilling to observe the Fast Day? How can we witness that we "remember him" if we forget the Lord's poor?

One's religion may be measured by the standard found in James 1:27.

The Lord has provided through Fast Day observance that all may visit the needy by their gifts. The Fast offering is a most welcome visitor and it goes on its errand as a gift from God because it passes through "the Lord's storehouse."

The Fast Offering observer is acting out the closing part of the prayer: "Thine is the honor, the power, and the glory."

"He that giveth to the poor lendeth to the Lord," and if the giving is the result of the love of God and a love of one's fellowmen the act is an obedience to the two great commandments.

(See Mark 12:30-31.) The Fast Day giver is more than an "Abou Ben Adhem."

One's giving, to be of spiritual value, must be of a type that will carry over onto the "books" where Divine credit is given. A credit of which one would not be ashamed as a candidate for salvation and exaltation. See Rev. 20:12.

To the joys of self-mastery, heroism and philanthropy may be added the joy of knowing oneself to be in harmony with the Lord's plan, a happiness that comes only through acquiescence to his will, a gladsome heeding of his counsels and a willing obedience to his commands.

The following instructions of President Joseph F. Smith on Fast Day observance are deserving of the most careful consideration:

"It is, therefore, incumbent upon every Latter-day Saint to give to his bishop, on Fast Day, the food that he or his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent amount, or if the person is wealthy a liberal donation in money be so reserved and dedicated to the poor.

"Now, while the law requires the Saints in all the world to fast from 'even to even' and to abstain both from food and drink, it can easily be seen from the scriptures and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, 'purity of heart and simplicity of intention,' than it is to carry out the cold letter of the law. The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the Fast Day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness, others are delicate in health, and others have nursing babies; of such is was not required to fast; neither should parents compel their little children to fast. I have known children to cry for something to eat on Fast Day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord, and their fellows. Better to teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them.

"But those should fast who can, and all classes among us should be taught to save the meals which they would eat, or their

equivalent, for the poor. None are exempt from this; it is required of the Saints, old and young, in every part of the Church. It is no excuse that in some places there are no poor. In such cases the Fast donation should be forwarded to the proper authorities for transmission to such stakes of Zion as may stand in need.

"So shall we gain favor in the sight of God, and learn the acceptable fast before him."—*Gospel Doctrine,* pp. 306-7.

QUESTIONS AND PROBLEMS

1. What is the ultimate aim of all gospel requirements?
2. Discuss the statement, "The consciousness of self-mastery is a joy supreme."
3. In what way did the Savior teach the value of self-discipline?
4. How does Fast Day observance develop self-discipline?
5. How may Fast Day observance be made to develop heroism?
6. Discuss heroism as an essential part of the plan of salvation.
7. What is "Golden Rule giving"? Illustrate.
8. How will Fast Day observance insure in favor of temperance and chastity?
9. Give scriptural proof that there are at least three books out of which we shall be judged.
10. Compare Rev. 20:12, with Doc. & Cov. 1:10.
11. Discuss the propriety of the mother's planning for some Fast Day conversation in the homes on Fast Day eve.
12. Discuss the instruction of President Smith on Fast Day observance. (a) Their definiteness. (b) Their consistency.
13. Give four definite reasons for Fast Day observances.

LESSON II

WORK AND BUSINESS

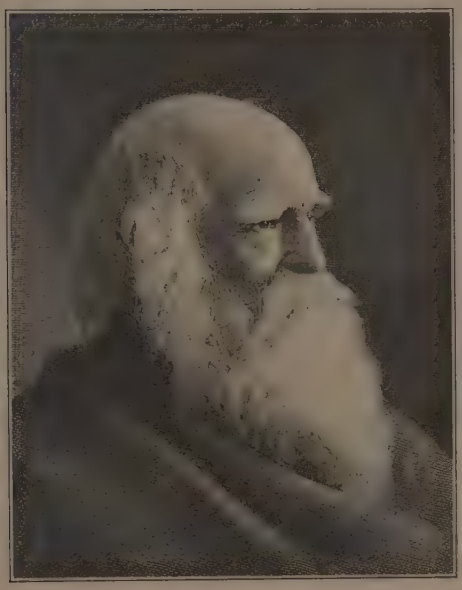
(Second Week in June)

LESSON III

Literature

(Third Week in June)

WILLIAM CULLEN BRYANT (1794-1878)



The first American writer of artistic prose was Washington Irving, but the first great American poet was William Cullen Bryant. The latter, though born ten years later (1794), began to write at the same time. Indeed, he was only a child of twelve when his "Embargo" was published. And his immortal "Thanatopsis" followed Irving's first great success the *Knickerbocker History,* within three years. Another parallel between these first two great American men of letters is the fact that both were destined for the law,—Bryant being admitted to the bar and practicing for a few years. But the inner urge of art with both men was stronger than training. Bryant's father, Dr. Peter Bryant, a physician and state legislator, was too broad and too wise to try to restrict his son's natural bent. He had had him christened after a great medical authority, in hopes of a third generation of doctors, for the grandfather, too, was practitioner as well as magistrate. Great and great-great grandfather Bryant had been Plymouth magistrates, but William Cullen Bryant, descendant of John Alden, born in Cummingdon, Massachusetts, was to be no village magistrate, nor physician, nor lawyer, but in both poetry and journalism he was to make his

> "One of the few immortal names
> That were not born to die."

The young lawyer pays no compliment to his clients or his profession when he flees to the woods, and says to the stream (*Green River*):

"But I wish that fate had left me free
To wander these quiet haunts with thee."

* * *

"Though forced to drudge for the dregs of men,
And scrawl strange words with barbarous pen,
And mingle among the jostling crowd,
Where the sons of strife are subtle and loud."

The ardent love of nature was the key to Bryant's greatness. His verse is always charming and vivid and true in detail. Note what a gallery of definite pictures in *A Winter Scene,* each bathed in the Bryant atmosphere of calm, expansive, solemn grandeur:

"Still there was beauty in my walks; the brook
Bordered with *sparkling frost work,* was as gay
As with its fringe of summer flowers. Afar,
The village with its spires, the path of streams
And dim receding valleys, hid before
By interposing trees, lay visible
Through the bare grove."

* * *

"And all was white. The pure *keen air* abroad,
Albeit breathed no scent of herb, nor heard
Love-call of bird nor merry hum of bee,
Was not the air of death. *Bright mosses crept*
Over the *spotted trunks,* and the *close buds,*
That lay along the boughs, *instinct with life,*
Patient, and waiting the soft breath of Spring,
Feared not the piercing spirit of the North.
The *snow bird* twittered on the *beechen bough,*
And neath the *hemlock,* whose *thick branches* bent
Beneath the bright, cold burden, and kept dry
A *circle on the earth,* of *withered leaves,*
The *partridge* found a shelter. Through the snow
The *rabbit sprang* away. The *lighter track*
Of *fox,* the *racoon's broad path,* were there,
Crossing each other. From his *hollow tree*
The *squirrel* was abroad, gathering the nuts
Just fallen, that asked the winter cold and sway
Of winter blast to shake them from their hold."

You catch the thrill of the familiar summer scene from the accurate observation and musical swing in *Green River*:

"And pure its waters—its *shallows are bright*
With *colored pebbles* and *sparkles* of light,
And clear the depths where its *eddies play*—
And *dimples deepen* and whirl away,
And the plane-tree's speckled arms o'er shoot
The swifter current that mines its root."

Bryant stands in worshipful awe of God's creation. Such reverence is his religion. His noblest lines are born of his broad, comprehensive appreciation of the great out-doors. Note the grand sweep and lofty thought and diction of the dozens of nature poems like *A Forest Hymn.*

"The groves were God's first temples, ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication."

Bryant's life and character and literary style and habit of thinking is one with his poetry. His pure and lofty thought naturally seeks the loftiest material and expression. His open, clear, noble, austere life finds embodiment and expression in nature's grandest forms.

Perhaps it was the darker Puritanic severities, the inevitable retribution of whipping post, birchen rod and pulpit warnings that colored much of this author's work a solemn gray. Yet his sombre moods are not depressing, never sordid. Even in death there is hope, beauty, justice and grandeur. The usual bright and beloved scene often becomes a playground for serious thoughts, even of death. When only eighteen, while picking his way through primeval forests about Cummingdon, where gigantic trunks of fallen trees and layers of dead leaves had accumulated for ages, he composed his *Thanatopsis*. In one broad and comprehensive view the young author in this first great American poem presents the destinies of the human race on earth—like the trees of his forest—the perpetual coming and going of generation after generation, in order and beauty and heavenly mercy, each eventually finding a resting place on the bosom of the kind earth.

Aspects of death occur frequently in his poetry throughout his whole life, but nearly always are they inspired by some phenomenon of nature. The *Hymn to Death, The Burial Place, Blessed are they that Mourn, No Man Knoweth his Sepulchre, The Old Man's Funeral*, and many others are all more majestic than they are solemn expressions of such consolation as closes his *Mutation*:

"Weep not that the world changes—did it keep
A stable, changeless state, 'twere cause indeed to weep."

Such lines as these, and those that follow from *Hymn to Death*, are largely responsible for the familiar term of "cold" applied to Bryant's work. Speaking to death:

"Yet while the spell
Is on my spirit, and I talk with thee
In sight of all thy trophies, face to face,
Meet is it that my voice should utter forth
Thy nobler triumphs; I will teach the world
To thank thee." * * *
"Thou dost avenge,

In thy good time, the wrongs of those who know
No other friend. Nor dost interpose
Only to lay the sufferer asleep."

Whenever Bryant touches his own personal associations, it is in tender—not "cold"—emotion. In the "Hymn" last quoted, note the controlled, smothered feeling in the exclamation about his father:

"For he is in his grave who taught my youth
The art of verse, and in the bud of life
Offered me to the Muses. *Oh, cut off*
Untimely! When they reason in its strength,
Ripened by years of toil and studious search,
And watch of Nature's silent lessons, taught
Thy hand to practice best the lenient art
To which thou gavest thy laborous days,
And last, thy life."

Though many people were less often immortalized in verse than the natural objects of his environment, yet true appreciation marks every reference of this author to those whom he loved. His wife he mentions often; her spirit stands beside him in his contemplation of *A Winter Piece*. Again in another poem *Fairest of the Rural Maids,* he writes:

* * * "Birth was in the forest shades;
And all the beauty of the place
Is in thy heart and in thy face."

Tenderly, too, is she made the moving force in *The Future Life*. (1837) *The Sleep That Is,* (1855), and *October* 1866. The death of his sister occasioned the beautiful tribute in *The Death of the Flowers,* that begins with the familiar lines:

"The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere."

and ending:

"In the cold moist earth we laid her when the forest cast the leaf,
And we wept that one so lovely should have a life so brief:
Yet not unmeet it was that one, like that young friend of ours,
So gentle and so beautiful, should perish with the flowers."

Besides Bryant's poems of nature and death— which include the tributes to relatives, he wrote many—generally less perfect—on Indian themes, imaginative historical treatises, such as *The Ages* (1821)—a picturesque summary of the history of mankind, written for and read before the Harvard College Phi Beta Kappa—a society that only extended such honors to those who had already achieved distinction. The poem is still the best poem of its kind to be given before a college society in this country or England. Translations from the Spanish and German are many and faithful;

his translation of Homer is perhaps as good as any in the language.

The political poems that began with the boyish effort, *The Embargo*—a satire after the fashion of Pope, like several others of his youth—were again resumed after his editorial career began. The publication of his first volume of verse (1821) and the prose and poetic satires previous had made him sought by papers and magazines. He began as a full-fledged journalist in 1825. He moved to New York, and became assistant editor on a short lived magazine. Bryant then became one of the editors of the *New York Evening Post,* and, in 1828, its chief editor. His own contribution of verse and prose, and the high standard of all its columns was largely responsible for keeping all American journalism stronger and cleaner than the vulgar trend of the times would otherwise have made it.

Bryant's eloquent prose was sought on all kinds of public occasions: at celebrations, dedications, political or social meetings his poetic, imaginative genius distinguished and popularized his speeches. No man of distinction in America had been so well known. His ponderous head, long gray hair and beard, alert, sharp eyes, and springing gait—buoyant almost to the last—gained instant recognition and reverence. Fifty years he had served his country in building her greatest newspaper and her habits of thought; seventy years a poet, though he wrote less per year than any other great poet, he voiced more of his country's ideals and beauties. His career covered, if not all, at least the best years of nearly all our great American writers and many of those of England: Scott, Byron, Tennyson, Shelley, Arnold, Wadsworth, Browning, Irving, Poe, Whittier, Longfellow, Lowell, Emerson, Holmes, Whitman, Bret Harte, and others. A great figure in a great society of literary lights! America's first great poet—the Wadsworth of America, and—not even Lowell excepted—the poet most in public life.

SUGGESTIONS FOR STUDY

1. Do you consider Bryant's fairyland flights successful in such poems as *The Little People of the Snow?*
2. Bryant's one abiding idea about nature is that she is a profound influence on the human spirit; quote lines that show its chastening or soothing or encouraging or ennobling effect.
3. Wherein is *Robert of Lincoln* rather fetching in its playfulness, and also an exception to the author's general failure in dramatic portrayal?
4. What was Bryant's influence in American journalism?
5. What were his views and feelings on death? On ethics?

LESSON IV

Social Service

(Fourth Week in June)

MARRIAGE AND ITS ADJUSTMENTS

The early period of marriage is one of adjustment and readjustment in habits, ideals and standards of life. To a degree at least, it is a sort of making over the old ways of living in compliance with the demands of this new and intimate relationship. It is a reconstruction which makes it possible for two persons who are different by nature and by nurture to live together harmoniously, sympathetically, and successfully. This is no simple matter. Professor Tuft says, "In view of all these differences in nature, occupation and social standards, it may be said that however well husband and wife may love each other, few understand each other completely. Perhaps most men do not understand women at all." Dewey and Tuft: *Ethics,* p. 588.

PHYSICAL DIFFERENCES

Men and women are different both physically and mentally. Men's bodies are larger and stronger than are those of women. They can lift and handle heavier objects. They are endowed by nature with strength to fight in defense of home and for the protection of children and the weaker sex. Women, on the other hand, although they do not possess muscular strength, have, in certain respects, greater endurance. For example, in administering continuous aid to children and dependent persons women are able to continue many hours without rest while men are apt to yield to sleep and fatigue. Women can also endure extreme pain for long periods of time which is, of course, incident to child bearing.

God has, thus, endowed man and woman each with bodily powers essential to the carrying out of the divine purpose of their creation.

MENTAL DIFFERENCES

The mental differences between men and women are less obvious. The old notion that men have greater mental powers than women is no longer accepted by psychologists. In recent years many women have undertaken scholastic pursuits and have made attainments in lines which call for great mental ability.

But notwithstanding this mental equality which the science of human nature now recognizes, there are fundamental differences in the way men and women react to the various problems and

conditions of life. This may be due only in part to their inherited nature and largely to the difference in training and customs to which each has been subjected.

In dealing with the great human relations men are less emotional and impulsive than women. Men frequently remain quiet and thoughtful when women weep and in words and actions make outward demonstration of their inner disturbances. These differences show themselves in the presence of great crises occasioning extreme joy or sorrow.

These physical and mental differences make for attractions, and are thus a condition of pleasant association between men and women. They were created by God and nothing should be done in our modern social life to weaken them.

G. S. Hall writes: "What our schools and other institutions should do is not to obliterate these differences but to make boys more manly and girls more womanly. We should respect the law of sexual differences and not forget that motherhood is a very different thing from fatherhood. Neither sex should copy or set patterns to the other, but all parts should be played harmoniously and clearly in the great sex symphony." G. S. Hall: *Youth*, p. 284.

But although these differences are the very condition of attraction between man and woman, they are also causes of misunderstanding and occasional friction. We need, therefore, an adjustment which insures harmony and cooperation and at the same time gives place to thought differences which make for sex attraction and which are essential as supplements to the life of man and woman. Man is incomplete without woman and so also is woman without man.

We admire initiative and strength in man, but we know how quickly it may become rough and hard unless it is in some way supplemented by the sentiments and emotions of woman. A woman on the other hand may become extremely sentimental and narrow unless checked by the colder and more rational attitude of man. This situation is well expressed in the Sanskrit story where Man confesses to the Creator of Woman: "I cannot live either with her or without her."

QUESTIONS

1. Show that the early period of married life is essentially a period of adjustment.
2. Show that from the point of reconstructing habits, ideals, and standards, marriage should not be too long postponed.
3. What does Professor Tufts say concerning men and women understanding one another? Can you justify his position?

4. In what respect does man's physical strength differ from that of woman?

5. Give examples to show that women under certain conditions have greater endurance than men.

6. Give reasons to show the fallacy of the old notion that men have stronger minds than women.

7. How would you answer the following argument? There are more men who become great architects, writers, preachers, lawyers, politicians and financiers than there are women, therefore, men must be brighter than women.

8. What are the mental differences between men and women? Do these differences tend to show that their mission in this world is essentially different?

9. In view of these differences what does G. S. Hall say about the sort of education that should be given to boys and girls respectively?

10. Show the full significance of the statement that man is incomplete without woman and woman is incomplete without man.

TEACHERS' TOPIC FOR JUNE

CURFEW LAW

1. Twelfth "Article of Faith."
2. All nature is governed by law and obeys the law by which it is governed. Man alone disregards law, and the results of his disobedience bring disaster.
3. Disregard for minor laws prevalent.
4. Curfew law.
   a. This law makes is unlawful for persons eighteen or under to be on the highways or at public places of amusement after nine, unless accompanied by parent or guardian.
   b. The purpose of the law is to safeguard the morals of the juveniles. Juveniles yield more readily to evil influences than do adults. Youths who go astray very commonly begin their waywardness before the age of eighteen.
   c. Evil influences of a social nature are much more prevalent by night than by day.
   d. Law enforcement officers hold that most of their trouble with juveniles would be at an end, and ultimately crime generally would be greatly reduced if law was more strictly observed.
   e. Responsibility of enforcement of this law rests mainly with the parents.
   f. Results of disobedience to this law.

Some Firsts in Woman's Progress

The first representative body of women ever convened was the "National Female Anti-Slavery" Convention held in New York City with seventy-two delegates present, in 1837.

The first resolution endorsing the public work of women came from the American Anti-Slavery Society, composed of both men and women, in 1839.

The first women in the world to receive college degrees were Mary Hosford, Elizabeth S. Prall, and Caroline M. Rudd, graduates of Oberlin College in 1841.

The first nation in the world to grant married women control of their own property was the United States through the State of Maine, which led the way, in 1844.

The first Woman's Rights Convention was that called in 1848 at Seneca Falls, New York.

The first woman graduate physician was Elizabeth Blackwell in 1848.

The first woman graduate of a Theological School was Antoninette Brown, (later Mrs. Blackwell), in 1850, at Oberlin College.

The first woman to protest against taxes was Dr. Harriet K. Hunt in 1852.

The first merchant to employ young women to clerk in his store was B. F. Hamilton whose store was for that reason boycotted by conservative customers.

The first couple to protest against the inequalities of the law which gave the control of the wife's personal property to her children, were Henry B. Blackwell and his wife, Mrs. Lucy Stone Blackwell, at the time of their marriage in Boston.

The first woman's hospital to be opened was in New York, in March, 1857.

The first organizer of the American Red Cross was Clara Barton, in 1860.

The first state to give school suffrage to women was Kansas at its admission in 1861.

The first appearance of woman in federal employment was in 1862, when General Spinner appointed seven clerks in the National Treasury, stirring up a storm of protest.

The first full suffrage state was Wyoming, which, at the first session of its legislature in 1869, granted votes for women.

The first woman's prison in the world, officered and managed by women, was established in 1869.

The first woman lawyer in modern times was Mrs. Belle A. Mansfield, admitted to the Iowa Bar in 1869.

The first woman delegate to the American Medical Association was Dr. Sarah H. Stephensen of Chicago, in 1876.

The first woman admitted to practice before the Supreme Court of the United States was Mrs. Belva Lockwood, in 1879.

The first International Council of Women met in Washington, D. C., in 1888.

The first woman army surgeon was Dr. Anita Newcomb McGee, in 1898.

The first big city school superintendent was Mrs. Ella Flagg Young in Chicago, in 1909, and Mrs. Young in 1910 became the first woman President of the National Education Association.—*Journal of Education.*

SPECIAL OFFER 25c

Complete Material For The Making of A Ladys Linen Handkerchief

Including one square of fine colored linen, thread, design, hot-iron transfer, directions, needle and patch. Choice of color and design (either flowers or patches).

Write at once and get your order in as no department store could make such a remarkable offer

HELENE NOVELTY SHOP

P. O. Box 585 Salt Lake City, Utah

Make a handkerchief as an Easter Gift

To Our Patrons and Friends

To insure prompt attention to subscriptions and any other business connected with the Relief Society Magazine Manager's office, please address plainly all communications to Room 20, Bishop's Building. A new order has been issued from the Post Office department saying, "That no mail matter will be delivered unless the proper address is given." By complying with Post Office regulations you may be fully assured that your communications will be well taken care of, otherwise where the proper address is not given mail matter will be returned to the sender.

Sample:

(Address)
Relief Society Magazine,
Room 20, Bishop's Bldg.,
Salt Lake City, Utah.

The Relief Society Magazine would like to secure the following magazines, for which we will pay twenty cents per copy. Before sending copies, please write the Magazine, stating how many of each you have on hand. Do not send any until you notify us as to how many you can supply:

Jan. 1914, Vol. 1, Relief Society Bulletin
Mar. 1914, Vol. 1, Relief Society Bulletin
Aug. 1914, Vol. 1, Relief Society Bulletin

WHEN SENDING IN SUBSCRIPTIONS TO THE RELIEF SOCIETY MAGAZINE, WE ADVISE, WHEREVER POSSIBLE, TO USE POST OFFICE ORDERS WHEN MAKING A REMITTANCE.

PUBLIC SALES

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5½ to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

This shoe is guaranteed one hundred percent solid leather, color dark tan, bellows tongue, dirt and waterproof. The actual value of this shoe is $6.00. Owing to this tremendous buy we can offer same to the public at $2.95.

Send correct size. Pay postman on delivery or send money order. If shoes are not as represented we will cheerfully refund your money promptly upon request.

NATIONAL BAY STATE SHOE COMPANY

296 Broadway, New York, N. Y.

When Ordering Mention Relief Society Magazine

NOTARY PUBLIC

Stencil making
Mimeographing
Multigraphing
Bankruptcy
Schedules

STENOGRAPHIC BUREAU

SERVICE

Louetta Brown

SALT LAKE CITY

STENOGRAPHER

Specifications
Collections
Depositions
Legal Work
Letters

214 Templeton Bldg.
Phone Was. 5510

SPECIAL FEATURE WORK:
Topics for Relief Society Annual Day and Relief Society Conferences

All Up-To-Date Libraries
Both Public and Private
Contain Bound Volumes of the Relief Society Magazine

Following are the bound volumes we have on hand:

5 vols.	1915, leather bound	$3.50
2 vols.	1916, leather bound	3.50
2 vols.	1916, cloth bound	2.75
5 vols.	1917, leather bound	3.50
3 vols.	1918, leather bound	3.50
1 vol.	1919, cloth bound	2.75
5 vols.	1919, leather bound	3.50
10 vols.	1920, leather bound	3.50
7 vols.	1921, leather bound	3.50
6 vols.	1922, cloth bound	2.75
5 vols.	1922, leather bound	3.50

15c extra for postage

All orders should be addressed to the Relief Society Magazine, Room 20 Bishop's Bldg., Salt Lake City, Utah.

Latter-Day Saints Garments

APPROVED LABEL IN EACH GARMENT

No.			No.	
104	Light Summer Weight (Bleached	$1.40	124	Heavy weight, bleached $2.50
111	Light weight, cotton	1.50	150	Extra white Mercs 3.00
120	Light weight, bleached	1.75	110	Medium wool, mixed 3.00
160	Medium weight, cotton	1.75	116	Heavy wool, mixed 4.00
122	Medium weight, bleached	2.00	117	Snow White Silkaline 3.40
190	Heavy weight, cotton	2.25	118	All Merino Wool 5.50

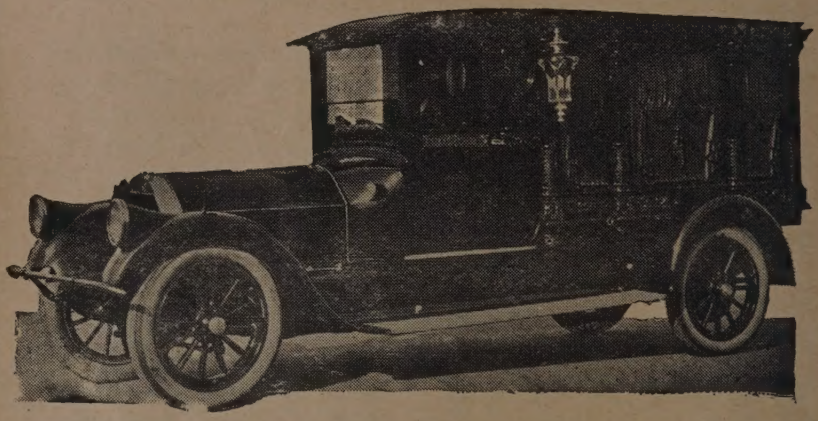
MODEL KNITTING WORKS

No. 657 Iverson St. "Reliable Agents Wanted" Salt Lake City, Utah

Was. 912

Was. 912

A Spirit of Friendly Sympathy
Marks Every Feature of Our Service



S. M. TAYLOR & COMPANY

successors to Joseph E. Taylor

Funeral directors to the People of Salt Lake City and Vicinity since 1860.

S. M. TAYLOR, President

A. MEEKING, JR., Secy. and Treas.

PHONE WASATCH 912.

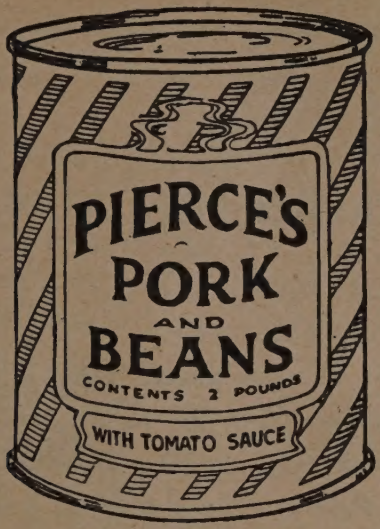
An institution, founded when the city was yet young, whose service has been faithfully built up to noteworthy eminence in the proprieties of funeral service.

Was. 912

251-257 East First South Street.

Was. 912

Mention Relief Society Magazine



Wholesome and Delicious

Pierce's

Pork and Beans

You will be more than delighted with the rich, full flavor of Pierce's pork and beans. Specially selected hand-picked Michigan pea beans are prepared by the latest scientific methods, and combined with an abundance of delicious sauce made of whole, ripe Utah tomatoes.

You Don't Know Beans Till You've Tasted Pierce's

Sanitorily Packed by

THE UTAH CANNING CO.

Pure Olive Oil For Particular Uses

There is none purer, none more wholesome than the French Olive Oil sold under the Blue Pine Label. As a food product it is ideal, being free from acids and unusually rich in butterfat-content.

BLUE PINE

Every Latter-day Saint family should have Blue Pine Olive Oil in the house for sacred use. Its purity measures up to the most exacting standard. Don't be satisfied with any other brand when you can have the very best.

Three Sizes: 4-8-16 oz. Bottles
(Extra cork with each bottle)

Scowcroft made it

Relief Society Women Ask for Blue Pine Oil

MRS ANNA CHRISTOPHERSON
BRIGHAM CITY UTAH